

AN EXPOSICI.
on in Englishe vpon the
Epistle of. S. Paule to the Co-
lossians, wherin the letter is pu-
tely declared, with many good
exhortacions to flee vice, and to
take vertue, as shall appere cle-
rly to the faithfull reader
throughout all this
Epistle: written
by Lance-
lot Rid-
ley
of Cantor-
bury.

Anno salutis humanae.
M.D.XLVIII.

CVM PRIVILEGIO
AD IMPRIMENS
DVM SOLVM

10
116.11 12
125.10

C The preface to the Reader.



Race, iner-
cie, and peace,
from G O D
oute fathet of
heauē, bee vn-
to all the that
loueth G O D

and his worde, and bee true set-
ters furth & promoters of Gods
holy Gospell. Amen.

Because the worde of God is
the spirituall foode of our soule
Matth. .iiii. and as necessary for
the soule to feede it, as corporall
food is to feede the body, ye more
necessarie, because it feedeth the
soule, a more plenteous thyng
then is the body, and geueth life
eternall with G O D the fathet,
whereas the foode of the body
vij, feedeth

To the reader.

feedeth the body for a shorȝt time
and bryngeth not eternall life
with God the father. And this
spirituall foode for the mooste
part lieth hid, in the letter of ho-
ly scripture, vñknowen to many
that readeth scripture, because
thei doo not vnderstande that
thyng thei reade, although thei
doo vnderstande Englishe, and
the scripture in many plam pla-
ces, yet there bee in the holy scrip-
tures, many darke places and
hard sentences to be vnderstād,
whiche requireth more help then
the bare texte in Englishe, either
by diligente searchyng oute the
true translacion of that place, out
of that toungue that it was first
written in, that is, out of the He-
brew or the Greke tongue, in the
whiche the holy scriptures was
firſte

To the reader.

first written; either by cōparynge
of one place of holy Scripture
with another, and expounding
one place by another, or by dili-
gent obseruynge the circumstan-
ces and sentences, goyng before
and commyng after, or by helpe
of some learned aucthor, or god-
ly learened man in holy scriptu-
res, to whom more knowlege
was geuen of ḠD, bothe by
great studie, and also by humble
p̄aier, made in faith for thesaine
to God the aucthor of all wise-
dome and diuine knowlege, by
whiche meanes, the mysteries of
holy scripture, bee knownen and
shewed to man of God.

That the spirituall foode of
this Epistle to the Colossians
should not be hid, but parte of it
made more ope and plain to the
A. iij. simple

To the reader.

simple, not learned in the Latyn
tongue, I as one of the least in
learnynge (quid em musca cum E-
lephantis) haue sette furthe this
rude exposicio in this Epistle of
saint Paule to the Collossians
as it hath pleased God to geue
me grace and knowlege, as I
did before in the Epistle of sancte
Paule to the Ephesians, and to
the Philippias, studiyng alway
to profite all menne (if I could)
and to hurt no man, as knoweth
God the iudge of consciēce, and
of all secrete thoughtes: And to
excite other better learned then
I, and of more health of body
then I haue, to applie their stu-
die & wit, to set furth in English
some part of holy scripture, that
the sympyle people might be mo-
ued more to read the holy scrip-
tures,

To the reader.

ture, and take more profit of them, then they do now by reading onely of the letter, and not vnderstanding the true meaning of that they read, but rather ready to take it amisse, then after the true sence of the holy ghost: & so by taking y^e scriptures amisse, comineth greate error and heresies, euil and preposterous iudgements, false trustes and vain hopes, and all for lacke of true knowlege of holy scriptures, as Christ saied to the Sadduces Mat. xxii. Erratis, ignorantes scripturas, you erre, not knowyng the scriptures: So ignorance hath been and yet is, the cause of many errors and heresies, and that men runne into damnaciō iudgyng euill good, and good euill, swete soure, and soure swete

. A. liij. light

To the reader.

lighte darkenes, and darkenes
light, to whō the Prophete Esai
did threate woo euerlastyng sai-
yng. Esiae.v. Woo bee to them
that call good euil, & euill good
lighte darkenes, and darkenes
lighte. &c. So ignorance is yet
þ cause of these euils, although
the Bible bee in Englishe, suffe-
red to euery man and woman to
reade at their pleasures, to ho-
nor GOD, to edifie theimselfes
and other with all, ye, conimau-
ded to bee reade euery daie at
Matins, Mass, and Euensong,
yet there remaineth great igno-
rance, corrupt iudgementes,
blindzeales, not after the know-
lege of God, and will remayne
still(excepte I bee deceiued) and
excepte the holy scriptures bee
made more plainer to þ lay peo-
ple

To the reader.

ple vunlearned, by some commen-
tarie, exposicion, or annotacion,
that the late people maie vnder-
stande the holy scriptures better
and knowe the wil and pleasure
of GOD, by theim opened and
plainly declared.

Therefore let ignoraunce the
moþer of al errors and heresies
supersticion and Idolatrie, bee
clerely putte a waie, by knowe-
ledge of Gods holy sacred word
truely opened and declared, by
some exposicion made by sobre,
sadde and discrete learned men,
that of holy scriptures truly ex-
þe vnded, noþyng maie bee ga-
thered, but spirituall foode to
feede the soule, or elles I feare
greatly, that many will gather
poyson for meate, and errors for
truth, interpretynge the holy scri-
ptures

To the reader.

ptures after their awne mynde
and affecciō, and not accordyng
to the mynde of the holy ghoste,
by whom it was written: But
now I trusste that all ignorance
Idolatrie, and supersticion, and
blynde zeale, shall fall awaie by
little and little, the causes of them
take awaie, and the true know-
lege of Gods woorde had, and
such Godly Homilies, shewyng
so muche Godly wisedome, and
true knowlege of necessaty ve-
tities for our saluacion, as was
neuer shewed before our daies,
to the people of this realme: for
the whiche, glory is to be geuen
to G O D, laude and praise to
the kynges Maiestie, and to his
mooste prudent and honorable
counsaill, that so tendereth the
health and the saluacion of the
people

To the reader.

people of this realme , that theſe
would haue al Idolatrie, ſuper-
ſtition, and feined religion take
awarie, and Chriftes true honor
and glory ſet furthe and groun-
ded , that all men mighte honor
and worſhippe God truly, with
that honor that he would be ho-
norēd, appoyned not of manne
but of God, in his holy ſcriptu-
res geuen to vs, to knowe God,
to loue God , and to feare God,
to know our duetie to God, and
to our neighbor, and to do it in
deede the better, accordyng to
the will and pleasure of God, to

whom with the ſonne , and
the holy ghoſte be all
honor and glory
nowe and
euer.

AMEN.

The

The argument of the Epistle:



HE Apostle after his
Christia salutaciō, ge-
ueth G D D thankes
for these Colossians,
that thei were come to the true
knowlege of Christ by the word
of God, preached to them by E-
paphras, and had receiued faith
hope, and charitie, as their wor-
kes declared: he praieth to God
for their increasement in spiritu-
al knowlege and Godly liuing,
shewyng the benefites of Christ
the hed of the Churche, to them
and to all men, willyng them to
stand sure grounded vpon Christ
the sure foundaciō, and that thei
would not shrynke from Christ
and his doctryne, by no craftie
meanes of pseudapostles that
craftely

The argument

clastely went aboue to deceiue
them by false doctrine, by super-
stition of Angelles, by Philoso-
phy, by tradicions of men, by e-
lementes of the worlde mixtyng
the lawe with the Gospell, affir-
myng Christ not to be onely the
auctor of healthe, nor the waie
to þe father, to be made by Christ
but by Angelles, superstitiously
obseruyng the Sonne, þe Mone,
and the Sterres. Therefore the
Apostle, monisheth theiun to
be ware of these pseudapostles,
and of their deceiuable doctrine
and to sticke to Christe and to
his true doctryne, as a sufficient
doctryne to bryng to health and
saluacion, by Christ alone, with
out helpe of the Angelles, of the
lawe, or of any other thyng. He
exhorteth them to remembre Christes

The argument

stes death and his resurreccyon,
and to dye from synne and euill
maners, and to walke in a newe
life, shewyng to diuerse states
and degrees of men, their offices
and dueties, exhortyng them in-
stantly to fervent praiers, en-
dyng his Epistle (which he
would shold bee red
aswell to the Lao-
dicians, as to
the Colos-
sians)

with christian salutacions,
wishing the grace of
of God euer to
be with the
A M E N.

C The first Chapiter
to the Colossians.

A V L E the
apostle of Iesu
Chryste by the
wil of God and
Timothe his brother, to
the Sanctes that are at
Colossa and to the faith-
full brethren in Christe:
Grace bee with you, and
peace from God the fa-
ther and our lorde Iesus
Christe.

Saint Paule the true Apo-
stle of Christe Iesu, kepereth the
maner vsed in Epistles written:
First he saluteth the with a chri-
stian salutacion, then he sheweth
his

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his matter. And firsste he setteth his awne name, that the writer of this Epistle might be knowē the Epistle more esteemed and loued, and had in more auctoritie of al them, to whō it shold come and be red emonges them, and that thei shold knowe it to be written of no false Apostle seeking his awne glory & profite, but of a true Apostle of Christie Jesu, that aboue all thynges soughte Christes glory, and the health and saluacion of other.

2. Apostle of Jesu Christe.) Paule here sheweth his office þ he was called to, that he was A^{postle} sent, not of man, but of God Gal. i. not to please man but God, sent to preach, not mennes pleasures phantasies, or drea-
mes, iudicions, tradicions, or
Decrees

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decrees of men, but he was the Apostle of Iesu Christe, that he should preache Christe and his doctrine, puerly and syncerely, onely sekyng the glory of God, and to please GOD, and to declare Gods wil vnto the people by the pure preachyng of Gods worde, & by it to bryng to Christ and to eternall life, by true faith in Iesu Christ: And in this that Paule saied, he was the Apostle of Iesu Christe, he reprooueth all false Apostles, and al them that studie to please men more then God, that be more earnest to set furthe mannes lawe, then Gods lawe, & more sozer will punishe the transgression of mannes lawe then the transgression of Gods lawe, ye, this place reprooueth al the that seketh more their awne

B.J. *glozg,*

THE. I. C H A P I T E R.

glory, pleasure, and profite, then
the glory of Christe Jesu, or the
profit of their neighbor: ye, this
place condempneth all them that
preacheth or speaketh onely for
their bely sakes, looking onely
to themselves, and caruyng for no
man els, caring neither for God
ne man, so thei bee well themsel-
fes, liuyng in al carnall plea-
sures and deliciousnes.

3 By the will of God.) These
wordes he addeth to shewe that
he was an Aposle of Christ, not
by his awne will, merite, or de-
seruyng, but by the will of God
and not of man, that he should
geue all glory to GOD, for his
vocation and conuersion from
his naughtines, and not to hym
self. And in these wordes, he tea-
cheth vs twoo thynges, to come
of

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of God, and not of man, the one
is, that true Apostles come vnto vs, not by will of man, or whē
man thinketh it good, but by the
will of God, that all laude and
praise with thankes, might bee
geuen to God for true Apostles,
sent vnto vs to deliuer vs, from
all fables, lies, errors, heresies,
supersticioēs and Idolatrie, and
to bryng vs into the waye of
truthe, in the whiche wee maye
walke to life eternall. The other
thyng is, to knowe the goodnes
of God, that will not suffre his
electe people, to lacke faithfull
preachers or ministers, of Gods
holy will and pleasure, for the
whiche thynges, greate thankes
are to be geuen to God.

4 Timothe his brother.) The
Apostle in this salutacion, ioy-
B.ij. neth

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ueth with hym Timothe (whom
he calleth brother, both by crea-
cion and adopcion, and also in
settyng furthe of Gods word)
that these thynges he writeth to
these faithfull Collossians, might
bee regarded more and had in
more auctoritie, better beleued
and better loued of them all: for
the true record of many faithful
maketh muche with the simple
Christian, and maketh men be-
lieue better, if many beare like
recordes or witnes, of the thyng
spoke: so saint Paule, although
his word should haue been be-
lieued to bee true, without other
witnes, because it was the word
of the holy ghooste, whiche spake
by the mouthe of Paule. i. Cori.
xiii. Seke you saieth he, a profe
of him that speaketh in me, whi-
che

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the is Christ: yet he ioyneth with hym Timothe, that these Colossians shoulde the better beleue his wordes, esteme them and regarde them better, so oft tymes dooth the preacher or teacher of Gods word, vse the testimonie of other, that his wordes shoulde better be beleued and esteemed.

¶ To the sanctes & to the faithfull in Christ, that are at Colos-sa. ¶ Nowe he sheweth to whom he wrote this Epistle, he wrote it to the sanctes, that is, to the faithfull in Christ Jesu, suche the holy scripture calleth sanctes, al-though thei bee a liew, liuyng in this world, and not canonized of the Bishoppes of Rome, whiche wil none other to be called sanctes, but suche as thei haue allo-wed for sanctes, well payed for
B.iiij. their

T H E . I . C H A P I T R .

their labors and paines, and yet
some of theim allowed for sain-
ctes, do not appere to be saintes
before God, sanctified by Chri-
stes blood, and by true faithe in
Christe, and good woorkes ap-
proved of God. So wee see that
holy scripture calleth good men
liuyng in this worlde saintes,
and these saintes he would wee
should, desite to praye for vs
here, and we for them.

6 Grace bee to you and peace
from GOD our father and our
Lorde Iesu Christ.) Here is de-
clared, what thyng the Apostle
desired and wylshed to theim: he
wylshed to them no euil thynges
but good thynges, not worldely
honours or riches, pleasures or
volupteousnes of the fleshe, not
kyngdōs or high Empires, dle-
gūttes,

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gnities, high honors, or promos-
cions in the worlde, as carnall
men desire to their carnall fren-
des, but he desireth spirituall
gooddes, as grace and fauor of
God, peace with God in their
conscience, whiche thinges com-
meth of God our father, & not of
our selfes, merites, or of digni-
ties of our woorkes, but of God
the father alone, and of our lord
Iesu Christ. In this salutacion
the apostle sheweth, what maner
of salutacion Christians should
use, one to another in their wry-
tynges, and what thynges they
should desire, and of whom.

Wee geue thankes to
GOD and the father of
our Lorde Iesus Christ,
alwaye for you when we
B.iiij. praie,

THE, I. C H A P I T E R.

praye, for we haue heard
your faith in Iesu Christ
and your charitie to war-
des all sanctes, for the
hope layed vp for you in
heauen.

Now the Apostle beginneth
to shewe the cause wherefore he
wrote to them, and first of all, he
geueth thankes to god for their
hope and charitie, and other gif-
tes of God, geuen to these Co-
lossiās, onely of gods mere mer-
cie and goodnes, desirynge God
to encrease these gyftes, euery
daie more and more in them. By
this example wee bee taught to
geue thankes to god, for his be-
nefites geuen to other, and to be
glad with other for these diuine
giftes.

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giftes, and to desire them to bee
euery daie more & more increa-
sed. And in these woordes he re-
proueth them, that thanketh not
God for his holy gyltes, geuen
to the and to other, ye, he repro-
ueth the, that enuie Gods good-
nes in other, and be soray that o-
ther be riche, conyng, learned, or
haue more knowlege then thei,
such there is many now a daies,
whom it greueth muche, to se so
greate knowlege of Gods holy
worlde and truthe, shewed to the
worlde as now is, for thewhiche
thyng, thei shoule geue thankes
to GOD for it: as here the holy
ghost teacheth vs, and not to be
soray for it, or to murmure or
spurne agaynste the pricke, as
many wyllyng all these new me-
of the newe doctrine (as thei call

B. b. it)

THE. I. C H A P I T E R;

st, when it is in verie deede the
olde doctryne of Christe, and of
his Apostles) in a fire or at the
deuile, condempnyng themselves
to the deuill and to hell fire, cal-
lyng or thynkyng Christes do-
ctrine errore and heresye, and con-
dempnyng it for euill, whiche is
good and wholesome, and true
doctrine able to saue our soules.
Jacob. i. Let menne therefore be-
ware, and condempne not truthe
for falsoed, and call not good euil
or euill good, light darkenes, &
darkenes light, least wo euerla-
styng fall vpon them, for so do-
yng and calling. Take hede you
ignoraunt men, that you fal not
into this daungier of eternall
dampnacion, threatened by the
Prophete. Esaye. v. to all them
that call good, euill, & euil good,
light

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light, darkenes, and darkenes
light, swete, sower, & sower swete,
&c. Learne that the holy ghoſte
in Paule, moueth vs in our pra-
yers, to geue thankes to GOD
for his benefites geuen to vs, &
ſpecially for the gyfte of faithe,
and of charitie. Secodly, he ſhe-
weth what is the office of Chi-
ſtians to do, when thei here faith
and charitie geue to men of god,
that thei ſhould geue thankes to
God for them. Thirdly, we ſe the
office of faithe and of charitie: a
true faith hath charitie annexed,
& worketh by charitie at all op-
portunitye, geue in tyme conue-
niēt: charitie ſheweth her ſelf, by
helpyng and releuyng the poore
faithfull: Finally faith & chari-
tie, bee the twoo chief thinges of
Christes religion, for the whiche
we

THE I. CHAPTER:

we shoulde geue thankes to God,
as giftes most necessary for our
saluacio, without the whiche, we
cannot please god, nor be sauued.

2. For wee haue heard of your
faithe in Iesu Christe, & of your
Charitie to the poore sanctes.)
Here is declared the cause why
Paule gaue thankes to God, it
was that he heard their faith in
Christe Iesu, and their charitie
to the poore, to be spred abrode,
for vertue vsed cannot bee hid
long, but it wil shewe it self, so a
true and a lively faith cannot be
hid long, but it will burst vp into
good woorkes: as here Paule
heard their faithe, and yet faithe
cannot bee heard nor sene (for it
is an invisible gifte of God) nor
yet shewed, except it shewe it self
by good woorkes, whiche declare
faithe

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faith, and sheweth where it is,
that it may be knowē and heard
where it is, for a true faith in
God, is not idle or dedde: in that
he nameth firste faith, and then
Charitie, he sheweth that faith
muste goo before charitie, or els
that wo^rke of Charitie, that
spryngeth not out of faith, plea-
seth not God, for it is vnpossible
to please GOD without faith.
Heb.ii. Faith is towardes God,
charitie to God & to our neigh-
bor: charitie doth consist in wo^r-
kes and dedes, & in feruētnes of
hart & mynd, to wo^rke when po-
wer and habilitie will not serue,
nor is power geuen to wo^rke.

3 For the hope laied vp for you
in heauen.) This place is of au-
cthors diuersly expounded, some
make it agre with that that goth
before,

THE. I. C H A P I T E R:

before , after this maner : Wee
haue heard of your faith, and of
your Charitie to the poore sain-
ctes, & faithfull christians, doen
to theim for no other cause, but
for Christes sake , not looking
for any praise, glory , or profite,
to you, of manne, for these woork-
kes , but onely for Gods sake,
and because of hope of immor-
talitie, and glory with God, that
you trusted to bee partaker of,
not for the worthines of youre
woorke , or almose dooen to the
poore by you , but onely of the
promise of God, whose free gifte
is life euerlastyng , and not for
the worthines or dignitie, of any
worke or dede, doen by any mor-
tall man . And this sence sancte
Peter. i. Peter. i. dooth appere to
allowe: saying thus. Blessed bee
God

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God, and the father of our lordē
Iesu Christe, whiche after his
greate mercie, hath regenerated
vs, into a liuely hope, by the re-
surreccion of Iesu Christe from
death. So for hope of eternall
life, we must do good woorkes,
surely trustyng to come to that
life, onely of Gods mercie and
goodnes, and not of dignitie or
worthines of workes, for the fre-
gift of Gods life eternal. Roma.
vi. Other referreth this place, to
the woordes that goeth before,
that is to these: Wee geue than-
kes to GOD for you, that you
haue not put your trust & hope,
in worldly thynges, or in corru-
ptible riches, but in heauenly
thynges, lokyng more for hea-
uenly treasure, then any world-
ly dignities or riches, onely to
be

THE. I. C H A P I T E R:

be geuen to you of Gods mercy,
for Christes sake, for whom you
suffre muche trouble, and aduer-
sarie in the worlde, that ye might
be partaker of Christes glory in
heauē, accordyng to that whiche
is promised, that if wee suffre
with Christ, we shal reigne with
hym. Rom. viii. Whiche you su-
cely trust and hope for, nothyng
doubtyng, but GOD will per-
forme his promes, and for that
hope, you willyngly, gladly, and
of loue, shewe Charitie to the
poore, and helpeth them to your
power, not lokyng for a reward
of men, but onely of god. Some
other by hope, vnderstandeth
GOD and his glory hoped for
whiche glory is called hope, be-
cause it is sure keped, as Job
saieth. xix. This hope is put in
my

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in y besome, that is the thyng lo-
ked for by hope. i. res sperata. O-
ther some thinketh by hope, may
be vnderstād God alone whiche
is the rewarder of all that hope
in him, and will reward al good
workes dooen for his sake, loue
or commaundement alone, with-
out all other respect, trustyng to
Gods promises. And here pera-
uenture some will aske a questi-
on: whether we shoule do good
deedes, for hope of eternall life,
or no? To this question māie be
made answer thus, that we must
do good workes, appoynted vs
of GOD to do, principally for
God and for his loue, because
we are his creatures, made to do
good workes, and to walke in
them, lookyng for that rewarde
that he hath bothe freely promi-

C.j. sed,

T H B. I. C H A P I T E R.

Sed, will frely geue, accordyng to his promise, to all thē that with a sure faith and constaunt hope, do perseuer and continue in the wāyes of the Lord, kepyng his commaundementes. Seconde-
ly, for the rewardes sake prom-
ised vs of God, we must do good
workes, so that in all oure wor-
kes, we muste moste chiefly and
aboue all thynges, looke to the
will, pleasure, loue, and glory of
GOD. Thirde-
ly, to our pro-
fite, glorie, or life to come, wee
muste so in all our workes looke
for the glory of God, that scarce
once wee should rememb're oure
profit or glory to come: for if we
scke more our awne profite and
glory, then the glory of God, we
bee but mercemarii hitelynges,
vnworthy that glory & immor-
tal

COLOSSIANS.

tall life, in the worlde to come
with Christ, whiche glory, cānot
bec bought by woorkes of vs,
but we muste come to it onely of
the free gifte of God, and of his
mercie and grace. Roma. vi.

¶f the whiche before
you harde, by the true
word of the Gospel whi-
che is come to you, as to
all the worlde, and as it
fructifieth throughout y
whole worlde, so it doeth
emonges you, since that
daie you heard and haue
knowen, the grace of
God by the truthe. And
as you haue learned of
Epaphras, our welbelo-

C.ij, ued

THE. I. C H A P I T E R.

ued seruaunt, whiche is
for you a faithfull mini-
ster of Christ, which shew-
ed to vs youre loue in
the spirite.

The Apostle shewed before,
their mercifulnes to the poore
saintes, and faithfull in Christ
for hope of reward, layed vp for
them in heauen: now he sheweth
how thei gotte that hope, that it
was by the true preaching of
the Gospell, whiche Epaphras
preached vnto the. Learne here
how hope of heauenly rewarde,
and life commeth, that it com-
meth by preaching of the Gos-
pell of Christe, whiche is cal-
led here, the true woord of the
Gospell, and the truthe it self. IE
hope of heauenly rewarde, com-
meth

COLOSSIANS.

meth by þ preaching of the Gospell, as it dooeth in deede, then what hope of heauenly rewarde can thei haue, where as the word of the Gospel is not preached: or what hope of heauenly life haue thei, that will not here the worde of God preached: That contemneth and despiseth it, and esteemeth it no better, then a foolishe tale of Robyn Hoode, Guye of Warwicke, or Beuis of Hampton, surely no hope at al. Learne here also, how necessary a thyng for our saluacio, is the preaching of Gods worde, that without it, seldom be geuen, faithe, hope or charitie. For faithe commeth by hearyng, & hearyng by the word of God. Roma. x. And hope commeth by the true woord of the Gospell, as here is shewed, and C. iij. charitie.

THE: I. C H A P I T E R:

Charitie spryngeth out of true
faithe, and sure hope. The Apo-
stle garnisheth the Gospell, with
his due laude and cōmendacion
callyng it the true woord, that
deceiueth no man, & the truthe it
self, that none should doubt of it
but that euery man that loueth
the truthe, should be glad to here
the Gospell, preached or taught,
because it is the truthe, and put-
keth away all falsoed, lies, errors,
and heresies.

2 And as it fructifieth through-
out the whole worlde, so it doeth
emōges you.)He saith, the Gosp-
pell to fructyfye and encrease
throughout all the whole world
as emōges the, that thei should
more reioyse and be glad, as all
good menne reioyseth, when the
Gospell gooeth forwardes and
fructifieth

COLOSSIANS:

Fructifieth, and euill men be soray
that the Gospell is purely and
sincerely preached, receiued, and
beleued: but thei geue thankes
to God for it. Here we learne to
be our office, to bee glad to here
the Gospell of God, to bee prea-
ched sincerely, and to geue God
thankes for it.

3 Since that date you harde
and haue knownen the grace of
God, by the truthe.) He sheweth
how long the Gospell, hath fru-
ctefied emōges them: euен sence
that date, thei heard the grace of
God, and knewe it by the true
preachyng of the Gospell. And
here we maie lerne diuerse good
lessons: first, that faithe is sure
and firme, that comieth by the
worde of truthe. Secondly, that
the sincere preachyng of the gos-
C.iiiij. pell,

THE: I. C H A P I T E R:

pell, not to bee vain or frustrate, although it is not knownen, how it dooth fructifie, and in whō at the firſt, to hym that preacheth, yet it goeth not away in vain, as the Prophet Eliae saieth. Thirſtely, the benefites or the grace of God, bee knownen by the pure preaching of þ Gospell of truthe and not of me, or of a multitude of men, that call themſelues the church, when it maie be doubted of, whether thei bee any membre of the churche or no, ſeyng their workes be ſo contrary, to Chriſtes true Churche. Fourthely, learne that the grace of G OD, and his benefites is ſurely knownen, by the truthe of gods word. And here it ſemeth, that ſainte Paule would haue vs, to learne and know Chriſt, and the grace of

COLOSSIANS.

of God, by no other thyng, but
by the truth, and to iudge euery
thyng, by the truthe of Goddes
holy woorde, for the holy ghost is
the moste surest declarer of hym
self. Learne also that Christ, and
the grace of GOD, and Gods
benefites is there vnkowen,
where as the woorde of God is
not preached, and how can God
be loued, feared, or dread, where
as he is not knownen? Or howe
can there be any health, or eter-
nall saluacion, where as is no
loue, feare, ne dread of God? And
if it bee like eternall (as it is in
deede, witnes saint Jhon. xvii.)
to knowe GOD the father, and
his sonne Jesus Christe, then it
muste nedes followe, that it is
death, not to knowe God the fa-
ther, and his sonne Jesus Christe
C.v. and

THE. I. C H A P I T E R.

And Gods benefites to vs, for
Christes sake, these benefites be
vñknowen, where as the worde
of God is not taught, therfore se
how necessarie it is for oure sal-
uacio, to haue the worde of God
plenteously preached, and truly
taught, that God might be kno-
we, loued, feared, and dread, and
his wil and pleasure fulfilled of
al men. Finally, learne here how
farr be thei from health, life, and
saluacion, that will not here the
worde of God, but contempneth
to here it, ye, dispileth it, and the
true preachers of it, flauunders,
backebites, persecutes, and as
muche as in them lieth, goeth a-
boute to let, hinder, and vterly
to stoppe and quenche the word
of God, and to bryng to deathe,
the faithfull ministers of Gods
holy

COLOSSIANS.

holy word, the necessarie foodē
of our soule, and yet of the igno-
taunt, it is thought poyson, and
death of the soule: God turne the
hartes of suche, and make theim
his seruauntes.

4 And as you haue learned of
Epaphras, our welbeloued ser-
uaunt, whiche is for you a faith-
ful seruaunt of Christ.) Now he
sheweth who it was, that firsste
preached the gospel, to these Co-
lossians, not Paule hymself, but
it was Epaphras, a disciple of
Paules, and a true minister of
Christe, in the sincere preachyng
of Christes Gospel, and this E-
paphras, returnyng agayne to
Paule, in prison for the Gospel-
les sake, shewed to Paule of the
faith, hope, and of the charitie of
these Colossians, for the whiche
thynges

THE I. C H A P I T E R.

thynges. Paule commēdeth the, not that thei shoulde bee proude, but that thei shoulde increase dayly more and more, in these holy vertues and giftes, with thākes to God. Nā virtus laudata crescit, Virtue commēdeth in creases. Learne here what seruauntes, or chapilaines, shoulde Bishoppes haue aboute the, surely suche as this Epaphras was to Paule, one that loued his Master, in al goodnes, and Godlines, and for the truth sake: a man that loued God and his woorde, that was glad, when he hard the woorde of God, to bee purely preached abroad, and to bryng furth Godly fruictes, as faithe, hope, and charitie, and of greate gladnes, shewed these fruictes to other, that other myghte glorifie God, and

COLOSSIANS.

And geue thankes to GOD, for
the Gospell preached, & to make
other to followe these Colossians
in faithe, hope, and charitie, and
in other Godly vertues. I feare
me that all Bishoppes and no-
ble men, hath not alwaie such
seruautes, or chapilaines about
them and with them, that be fa-
uoxes and louers, of Gods ho-
ly word, but rather enemies and
aduersaries to it, ye, haters of it,
slanderers, liers, and euill te-
poxters of faithfull ministers of
Gods woord, reportyng such
euil vpō preachers, as the prea-
chers never did speake, nor
thoughte, ye, parauenture such
thynges, as true preachers hath
and dooth, ruer abhorre and de-
test; ye, parauenture such thyng-
ges, as the preachers hath spo-
ken.

THE. I. C H A P I T E R.

ken again, and forbiddynge to be
doen, spoke or thought: and such
euill tongucs, lyng to please
their Maiters, by their false lis-
yng hath broughte, many good
and faithfull preachers, to bee
had in hatered, and euill esteemed
of many Bishoppes, and noble
men, whiche of ignorance hath
persecuted, ye, parauenture put
to death faithfull ministers of
Christes Gospell, whose innocēt
bloud, shed for Christes Gospel
sake, God will punishe, excepte
thei repent and amende, and to
cal to God for mercy and grace.
Therefore lette bishoppes, and
al noble men, and noble women,
bee not hastie of credence, to re-
port, euill of preachers, and mo-
nishe their seruautes, to be ware
what thei reporte of preachers,
and

COLOSSIANS.

And that thei reporte no oþer
thyng of them, then that thei can
proue by honest menne, as thei
would haue their masters fauor
or profites by their Maisters,
then shoule euill reportes, and
false flauders, cease of true prea-
chers of Goddes woord, then
shoule faithefull Ministers of
Christes Gospell bee knownen,
þroþ the false ministers, and true
preachers fauored and esteined
of men, as thei bee woxthie, then
shoule God bee the more glori-
fied, his word better trusted and
believed, God better knowen and
loued, and so come into health, &
to eternall saluacion by Christ,
whereas now the contrary doen
and suffred, many worketh their
awne and euclastinge death and
damnacion, persecutyng Christ-
es

THE. I. C H A P I T E R.

These faithfull Ministers, thyn-
kyng parauenture, then to do a
sacrifice pleasaunt to God, whē
thei do persecute Christe, in his
membres, as Paule did, before
he was conuerted, as it is writ-
ten. Actes. ix. Philip. iii. I praise
God thei maye be conuerted with
Paule, & to plaine Paules parte,
that thei maie be preachers, tea-
chers, and setters furth of Gods
holy woord, as earnest as euer
holy saint Paule was, and seke
Gods glory, and the saluacion
of other, as Paule did.

Therefore, and we sēce
the daie wee harde, haue
not ceassed to praye for
you, & to desire that you
might bee fulfilled with
the knowlege of his will.

COLOSSIANS:

In all sapience and wise-
dome, & spirituall vnder-
standing, that ye myghte
walke worthelye, plea-
syng God in all thynges,
fructifyng i al good wor-
kes, and increasing in the
knowlege of God, stren-
gthened with all streghth
after the power of the
glory of hym, to all tolle-
rance and pacience, with
ioye, geuyng thankes to
the father.

Nowe the Apostle goeth for-
ward, in his praier he had begō
and saith: that he geueth than-
kes to God, and hath not ceased
to prate to God for them, that

D.j. thei

T H E . I . C H A P I T E R .

thei might be fulfilled, with all godly wisedō, & spiritual knowlege, that thei might walke wortly, pleasyng God, and bryng furthe all good workes, increasynge in the knowlege of God. In this praier, the Apostle teacheth vs, one to prarie for another, and to geue thākes to God for his benefites geuen to men, and specially for faith, hope, and charitie, as here Paule did. Secondly, here we maic learne, not to ceasse from praier, to God for other. Thirdely, this place teacheth vs, what wee should desire to other, aboue al thynges, surely this thyng, that thei mighte haue knowlege of God, and of his benefites, whiche is so necessary, that no man can bee saued without

COLOSSIANS.

without it. Fourthly, here is shewed, for what ende and purpose Godly wisedō is necessary, that it is ordeneed for this ende, that men should walke worthily, accordingyng to their vocacion, euery man in his state and degre, that he is called vnto of God. Alway studiyng to please God, and not hymself, the worlde, or the fleshe, the multitude of the people, but God alwaye. For he that seeketh to please men, high or lowe, hymself or the worlde, he cannot please God. Non potest quisquam duobus dominis seruire: No man can please twoo Masters, of contrary affecciōs and myndes: finally, Godly wisedome is ordinated, that men should fructifie in all good workes, that is: doo all good workes, whiche thyng

D.ij. thei

T H E. I. C H A P I T E R.

thei canot do, till thei be taught
which are þ good woorkes that
pleaseth God, & how thei should
do the, and for whose sake, & for
what ende good woorkes should
be dooen. This place reprooueth
al the, that bee sorry that there is
so muche kuowlege, of gods ho-
ly woorde, had emonges the peo-
ple as is, saiyng: it was a metie
worlde, when euery manne, wo-
man, or child, could not prate of
Gods word, and sence that time
there was never no mety worlde,
curssyng, and bannynge, and wis-
shyng to the Deuill, suche as
brought in this newe learnyng,
as thei call it: so by thei themselves
you maie see, and by their awne
wordes it is plain, thei cal gods
woorde newe learnyng, and the
preachers and fitters furth of it
heretiques

COLOSSIANS.

heretiques, worthy fire and afa-
gotte to burne them, saying: thei
would go. xx. mile bare foote, to
burne suche heretiques, so by i-
gnorauice, thei speake & worke
their awne dampnaciō. And as
Christe saied to the Sadducces.
Math. xxii. So mate men saie to
them, erratis, ignorantes scripturas;
you erre, and fal into errors and
heresies, deceiuyng your selfes
and other, because you are igno-
raunte of the holy scriptures: al-
thoughe you call other hereti-
ques and deceiuers, yet you bee
the heretiques in dede, and de-
ceiuers of þ people, worthy that
punisheinent, that you will he to
other, excepte you repent and a-
mende, and reforme your iudge-
mentes, wordes, and deedes, and
call to God for mercy and grace

21

D.ij. and

THE. I. C H A P I T E R.

and seke for bettet, & more truer
knowlege in Gods veritie and
truthe, and haue a better mynde
to it, and to the true preachers
and setters furthe of it. This
place also reprooueth, all the that
do abuse Godly knowlege, and
use it for their carnall libertie,
sensuall pleasure, worldly honou
and dignitie, ease, reste, profite,
and for their belie sakes, such do
not serue God, but their belies,
whose ende is deathe, and their
glory here, shalbee in tyme to
come, to their confusion, shaine,
and euerlastynge death. Phili.iii.
if thei do not repent and amend,
for Godly wisedom is geue, that
thei shoulde serue and please god
and not theimselfes, or their be
lies. And suche bely beastes, bee
the cause, that the worde of God
is

COLOSSIANS.

is euill spoken on, because they
doo abuse their knowlege, and
turneth it to their carnall plea-
sures, proffites, or glory. But
suche, let them put awaye igno-
rance, and take unto them Godly
wisedome, and knowlege, and
study to liue after Godly know-
lege, or els their knowlege shal-
be to their moze condempnaciō.
as Luke sayeth, the seruaunte
knowyng the will of his Mai-
ster, and not doyng it, is worthy
greate punishment, and many
plagues to bee laied vpon his
backe.

2. Fructifyng in all good wor-
kes.) Godly wisedō here desyred
willeth vs to fructify in al good
woorkes, that is: It would bee
should bryng furth, al maner of
good workes, & not one wooke
alone,

THE I. CHAPTER.

alone, as some there bee, that
thynde it sufficient for them, to
haue doen one good woorke, as
some to haue builded a Chaūtry
some an Abbay, some a house of
Fryers, some a Founery, some
an Hermitage, some a Gylde,
some a Candle, some a Torche,
euer to burne in such a churche
before this Image, or that Image,
whiche be workes not comaundered
of God, nor yet required
of man, to the which, no promise
of rewarde, is promised of
God: but Godly knowledge, take
out of scripture, teacheth me not
only to do one good woorke, but
to do all maner of good workes
appoynted in holy scripture, to
be doen. This place doeth seeme
to declare, that holy scripture is
able to shewe, all maner of good
workes.

COLOSSIANS.

workes, & that there is no worke
to bee called good, excepte it bee
commended, and also comman-
ded to be doen in holy scripture.
And this saiyng of saint Paule
reprooueth those men, that thyn-
keth the holy scriptures, cannot
teache all necessarie truthes, suf-
ficient for our saluacion: & those
men saint Paule, ii. Timothe. iii
reprooueth, saiyng: the holy scri-
ptures to be able, to instruct me
in righteousness, that he maie be
made perfite, and ready to do al
maner of good workes: He ex-
cepteth none. If þ holy ghost had
thought other workes, then ho-
ly scripture speakeþ of, to haue
been necessary for our saluacion
and that suche workes of neces-
sarie ought to be doen, he would
not haue said (I thinke) the holy
D. v. scripture

THE, I. C H A P I T E R:

Scripture to instructe vs, and to
make vs ready to doo all good
workes.

3 Increasing in knowlege.)
The Apostle would wee shoule
bee fulfilled, not onely with all
wisedome, and spirituall vnder-
standing, but also he would we
shoule increase in knowlege, &
euery daie bee better and better
learned: and haue more & more
knowlege of Gods holy worde.
Here we maie se, that euery man
hee he never so well learned be-
fore, yet he maie learne, more wi-
sedom and knowlege, of Gods
holy worde. Ye, we se it is euery
mannes duetie, euery daie to
learne of Gods holy word, more
and more knowlege, and to in-
crease in the same. This place
sharpely reprooueth all men that
will

• COLOSSIANS:

wil not learne knowlege of god
des holy woordē, and specially
priestes, that will not learne, but
rather spend their tyme idlely, at
Cardes or Dice, then thei will
loke vpon the newe Testament,
or of the old Testament, and wil
bee no better learned, then thei
wer the first daie, thei wer made
priestes: Ye, this place reproueth
all them, that will not heare ser-
mons, Lectures of diuinitie in
Englishe, or in Latyn, or in that
tongue thei understand, ye, this
place cōdemneth all them, that
thynke it is enough for the rude
people, to sate their Pater noster,
and Ave Maria, and the Credo,
and with them to bee contented,
and needeth to learne no more
knowlege, when sancte Paule
would we shold, every daie in-
crease

THE. I. C H A P I T R.

crease more and more, in knowle-
lege, and spiritual wisedom: and
as thei increase in knowlege of
God, so he would thei should in-
crease in Godlines, & in vertue,
that thei might be streugthened
with al Godly power & strength
able to beare all aduersitie paci-
ently, geuyng thankes to God
in their state, liuyng vprightly
in their vocation.

whiche hath made vs
able to the felowship of
sainctes in light, whiche
hath deliuered vs from
the power of darkenes,
and hath trāslated vs in-
to the kyngdō of his wel
beloued sonne, by whom
we haue redempcio, and
by

COLOSSIANS:
by his blood, for geuenes
of synnes.

Now the Apostle turneth hym
to the chief matter and cause, for
the which he wrote this Epistle,
that it was to shewe health, and
eternall life, to be geue to vs all
frely, by Christ, without respect,
merite, or dignitie of our woor-
kes, or of any thyng that is in
vs. And first, he sheweth part of
the benefites, that we haue recei-
ued by Christ: Firste, þ when we
wer vnable to thinke, to will, or
to do any good worke or deede,
he made vs able, and did geue
vs power to thynke, will, and do
good. Of the whiche wee maie
learne, that all power to thynke,
will, or do good, commeth uot of
our selfes, but of GOD, the au-
thor of all goodness, as sainte
James.

THE. I. C H A P I T E R:

James saith. James. i. Second,
we be made partakers of the in-
heritaunce, of sainctes in lighte,
that is: of that heauenly inheri-
taunce, that holy sainctes be of,
in light and in glory, and thus
wee bee made, not by our selfes,
but by Christ, when we were be-
fore, farr frō it, hauyng no right
ne title, to chalenge or clayme, þ
heauenly glory, for our inheri-
taunce. Now by Christ we haue
right title, to clatme it for our in-
heritaunce. He addeth in light, as
he would saie, our inheritaunce
was before in darkenes, now it
is in light, of the father of light,
by Christe. Thirdly, God hath
deliuered vs, from the power of
darkenes, and translated vs in-
to the kingdō of his welbeloued
sonne, Jesus Christe, for whose
sake

COLOSSIANS.

sake alone, we wer deliuered frō
all power of darkenes, that is of
the deuill, the aucthor of darke-
nes, and from al woxes of dar-
kenes, as from synne, death, hell
and from euerlastyng daunpna-
cion: also the father of heauen,
hath take vs awaie frō all dar-
kenes, and blyndnes of igno-
raunce, of Gods holy wox, and
brought vs into his truthe, and
into the lighte of the veritie, of
Gods holy woord, now openly
preached and shewed, thankes
be to God. We wer some tymes
as saith saint Paule. Ephe. ii.
The children of the Ire of God
and of darkenes, but wee are
now made the children of God,
by adopciō and of light, as chil-
dren of light, let vs walke in all
justice, veritie, and goodness, be-
fore

THE. I. C H A P I T R E:

for we were in darkenes, and
did walke in darkenes, in much
Idolatrie, superstition, and fel-
tied holines, thynkyng that wee
pleased God very well, when we
highly displeased God, commit-
tyng Idolatrie, and muche su-
perstition, goynge & wauderyng
about, from one Image, to an-
other, puttynge trusste and confi-
dece in them, & seekyng health of
body, or of soule, of ded stockes
& stones, wherein was no health
nor holines: but from this Ido-
latrie and darkenes, God hath
deliuered vs, and translated vs,
into his Kyngdome, and made
vs iunct heires with Christe, to
bee partakers of his glory, and
that not for our merites or de-
seruynges, but onely for the me-
rites of Christe Iesu, that suffe-
red

COLOSSIANS.

ted for vs: By whom we are redemmed, from all captiuitie and thraldom of the deuill, frō death or hell: thus Christe Jesus, oure onely saviour and redeemer, payed that rausom for vs, that we were neuert able to pate .i. Timothe.ii. And by Christes bloud shēd for vs wee haue remission, and forȝeuenes of our synnes: and not by the Bishop at Romes Pardon, bulles, or indulgence, pilgrimages to Peter of Roine, or to James at Cōpostella, Thomas Becket at Cantorbury, or to Etheldreda at Ely, the Images of our Lady at Walsyngha or at Ipswyche, or to any suche like pilgrymage, erected and keped for filthy lucre sake, to the dishonor of God, & to the greate hurt of them, that trusted health

E.j. saluacion

THE. I. C H A P I T E R.

saluacion, or life, in suche pilgrymage, I will not speake of the greate Idolatrie, there committed. Note that remission of synnes, is onely by Christes bloud, and by nothyng els. sanguis Christi nos mundauit, ab omni iniquitate. i. l. ois. i. The bloud of Christ hath washed vs frō our synnes, and sancte Ihon. A pocalipsis. i. saith, that Christ hath washed vs frō our synnes, in his bloud, so redempcion and remission of synne, is onely by Christe.

whiche is the Image
of the invisible God, first
begotten before all crea-
tures, for by hym wer all
thynges created, whiche
are in heauen & in yearth
able

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able to bee sene, or not a-
ble to bee sene, whether
thei be thrones, or Lord-
shippes, or policies, or
potestates, all thynges
by hym, and in hym, are
created, and he is aboue
al thynges, and all thyng-
ges are by hym.

Nowe the Apostle describeth
very plainly, what Christ is, by
whom we haue redempcion, and
by whose bloud we are purged,
from our synnes. He saith that
Christe is the liuely Image of
God the father, that cannot bee
sene of corporall iyes, and that
he is the brightnes, of the glory
of the father, and the true iimage
of the substance of the father,

E.ij. Hebz

T H E . I . C H A P I T E R .

Hebre, i. That is, he is equall to
the father in deitie , power and
substaunce, and in all thynges as
he is God. Phili, i. To the which
Christ, the father hath geuen all
thynges , and in hym are layed
up, all the treasure of the wisedō
of the father. This Christ, is the
first begotten of all creatures, y
is, he was before all creatures;
for the sonne was in the begin-
nyng, & the sonne was with God
and God was the sonne, and all
thynges was made by hym, and
wout hym was nothyng made,
Ihon, i. And this sonne , was in
glory with the father, before the
world was made, as sainct Iho
saieth. xvii. speakyng of Christ.
Whiche speaketh to his father
after this sorte. Father, glorifie
me with thesame glory, that I
had

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had, before the woldē was crea-
ted. Christ is called the first be-
gottē sonne of the father, not be-
cause he was the first borne, and
other borne after hym, but be-
cause he was before all other
creatures, and by whō, all other
was created, and hath their bee-
yng, whether thei bee in heauen,
as Angelles, Archāgelles, thrones,
and other Potestates and
powers, or thei be in the yearth,
in the water, or vpon the yearth
able to be sene, or not able to bee
sene: al thei haue their creacion,
and beyng by Christe, the onely
natural sonne of God the father
therefore of duetie, all thynges
created, are bound to be obediet
to our saviour Jesu Christe, by
whom we haue our creaciō, our
beyng, redempcion, iustificaciō,
E.ij. righteousnes,

THE I. C H A P I T E R.

sanctificacion, iustice and righ-
teousnes, and all other myghtes
and powers, that be good in vs,
for his sake onely, and not of
our merites or deseruynges.

And he is the hed, of
the body of the Churche,
whiche is the beginning
first begotten of the ded,
that he shoulde bee in all
thynges the chief. For in
hym it hath pleased the
father, all fulnes to dwel
and by hym to reconcile
all thynges towardes
hym, and by the bloude
of his Crosse, to pacifie
al thynges, whether thei
were

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Were in yearth, or in hea-
uē : that he shoulde make
peace through hymself.

The Apostle goeth furth, shew-
ing vs what Christ is, he saith
he is the hed of the body of the
Churche, from whence do come
all goodnes to the body, that is,
to the whole congregacion, and
flocke of Christe, and that he is
the sauuer, keper, and defendour, of
the whole body of the Churche,
and the prouider for all necessa-
ries to þ body, and that by hym,
is distributed to euery parte of
the body, necessary foode, & that
without hym, all membrres doo
perishe, that bee not fed by hym,
and in hym, that doo not receiue
health and life of hym, that bee
not preserued & keped by Christ.

E. iiiij. and

THE I. CHAPTER.

and defended by Christ, the true
hed of the churche. So Christ is
the hed of the Churche, and not
the bishoppe of Rome, as he na-
meth hymself, it would be socal-
led, whiche thyng is high blas-
phemy to god, not to be suffered
enig Christians, that any mor-
tall man shold, make hymself
equall with Christe, and would
be called by that name, that is e-
quall to God. God saith: I wil
geue my glorie to none other.
What other thyng doth the bi-
shop of Rome go about, callyng
hymself the hed of the Churche,
but to take awaie from Christe,
his honor and glory, and would
haue it geuen to himself: whiche
thyng god wil not suffre. Ther-
fore let Bishops of Rome, cease
from that name, and call theim-
selfes.

COLOSSIANS.

selfes no more, hed of the Chur-
che, for that is Christe onely, as
here Paule teacheth, and alio-
ther let them beware, to call Bi-
shoppes of Rome, hed of the u-
niuersall Churche of God, least
thei offend God, and displease
God, prouokyng God to poure
vpon theim his Tre and venge-
aunce: & smite them with eternal
death, due to suchे trāsgressors.

2 He is the beginnyng, first be-
gotten of the ded.) The Greke
saieth, he is the beginnyng, and
the firste begotten of the ded, as
you would say, he is beginnyng
firste fountain and aucthor, of
our life, health, resurreccion, and
saluaciō, hauyng al goodnes in
hymself, and distributyng it to
other, and therefore not without
a cause, he is chiefest in al thyn-

E. v. ges

T H E . I . C H A P I T E R .

ges, to him is due, the chief place
in all thynges, for he is equal to
the father, in deitie, substance,
and effecte, in power and might,
and in all thynges.

3 For it hath pleased the fathet
that all fulnes, in hym shoud
dwel.) Now he sheweth by what
meanes, Christ is called the hed,
of the body of the Churche, that
in Christ doth inhabite & dwell,
al fulnes of the goodnes of god
the father: and by Christe, we re-
ceiue of Gods goodnes, as out
redempcion, reconciliacion, re-
mission of sinnes, iustice, & righ-
teousnes before GOD, eternall
life and felicitte, & all other gif-
tes of God, we receiue by Christ
onely of Gods mere mercie and
grace, and not of our merites or
deservynges, or of our warkes,
merites,

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merites, or peticions of saintes.
All fulnes of þ father, is called to
dwel in Christ, neþ þ Christ now
hath receiued þ thynge, þ he had
not before, for all goodnes of the
father, he had before, as I hon. vi.
saith: As the father hath life in
hymself, so he hath geuen to the
sonne, to haue life in hymself, as
the father railed ded men to life,
so doth the sonne. And. Iho. xviii.
Christ said to his father, gloriþy
me with thy selfe, with the same
glory, that I had before þ world
was created: but all fulnes of
the father is called, to dwell in
Christ, þ all men shold knowe,
all the goodnes thei haue, to
come of God by Christe to the, þ
all that beleueth in Christ, shuld
not perish, but bee saued, and
should haue life euerlastyng by
Christ

T H E . I . C H A P I T E R .

Christ with the father.

4 And by hym to reconcile all thynges.) He goeth forwardes, describyng what benefites , wee haue receiued by Christ; he saith that al thynges, whiche wer out of Gods fauor, to bee reconciled again, to Gods fauor and loue; as all me whiche either for their originall sinne, or for their actuall synne , were out of Gods fauor , and had offended GOD, should by Christe onely , bee reconciled to Gods fauour: and haue remission of their synnes, and be made partakers, of euerlastyng life , and that onely by Christe. So by Christ alone, all thinges in yearth, or in heauē, be brought again to Gods fauor.

And you whiche was farre of, and enemies in mynde

COLOSSIANS.

mynde and in euill worg-
kes, now he hath recon-
ciled you again, in the bo-
dy of his fleshe, by death
that he shoulde make you
without fault, & without
all spottes in his sight.

Before the Apostle shewed in
parte, what Christe was, now he
turneth his sermon to these Co-
lossiās, and sheweth what bene-
fite thei haue receiued by Christ
and that thei shoulde loue Christ
the better, bee more thankefull,
and geue more thankes to God,
for their health, life, and saluaci-
on, he sheweth what thei wer be-
fore thei receiued Christes be-
nefite: then thei were farre from
life and saluacion, from God a-
lienated

THE. I. C H A P I T E R.

liened, by many vices and sinnes, bothe originall and actuall in harte, mynde, will, iudgement and in many euill workes, as in Idolatrie, superstition, fornicacion, adultery, errors and heresies, for lacke of knowlege, and of Goddes grace, and by their naughtie liuyng, in the whiche thei wer brought vp in, and accustomed, from their young age that thei committynge, great and abhominable sinnes, in the sight of God, thei thought themselves not to synne, for thei knewe not, what was synne, nor the daunger of synne, nor yet God their creator and maker. Suche thet be many in the worlde, brought vp in ignorance, and blindnes supersticio and Idolatrie, thynketh supersticion and Idolatrie to

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to please GOD well, the cause whereof, is euill bringyng vp of their parentes, without knoweinge of God, and of his will, and not taught to knowe God and his pleasure to bee dooen, of vs his creatures, and seruauntes, as we haue promised in our baptisme, by our Godfathers, promising for vs. And here he sheweth, some parte of their states, firste, that thei were farre from God, from life, healthe, and saluacion, by reason of their ignorance, and euill bringyng vp, in vice and synne, from their yong age, vnto that daie, thei hadde the worde of God preached vnto the. And here wee maie leatne not to sticke much to those thinges, wherein wee haue been brought vp, from our yong age, whiche

THE. I. C H A P I T E R.

whiche parauenture, haue been
coumpted vertue, and worship-
pyng of God, yet the truth kno-
wen, thei haue been superstitiōn
and Idolatrie, as was Pilgri-
mage, deckyng, giltynge of Imā-
ges, settynge vp of candelles be-
fore images: also agaин thei wer
farre from GOD, and from the
house of Israel, hauyng no title
to claime or chalenge any parte
of life, or saluacion, ye, nothyng
knowyng or myndyng life, and
health, to perteine to theim, that
were Gentiles, as is more decla-
red at large. Ephe.ii. But these
that were farre of, Christe hath
made theim partakers of life,
and of heauenly ioye, blisse, and
eternall felicite with God. Se-
condly, thei w^re enenies to God
& to their awne saluacion, bothe

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in mynde, and in euill woorkes; thei had their myndes infected and poysoned, with euill opintions, errors and heresies, euill and wicked iudgementes, and full of euill woorkes: Seruyng not the liuyng GOD, true and iuste, but many false Idolles, ded Images, stockes and blockes, and ofte tymes thynkyng themselves, to serue the true and liuyng GOD, when thei liued in al superstition and Idolatry: but these enemies, Christe hath reconciled again, to the fauor of GOD the father, in the body of his flesh, by death, that by death of the Crosse, whiche he suffered in his humain body, for the redempcion of al, bothe Jewe and Gentile, that will beleue in him. And thus Christes death, was a

F. J. full

THE. I. C H A P I T E R.

full and sufficient satisfacciō, for
the synnes of the whole world, &
for all them, that shalbe sancti-
fied and saued, Hebre. x.

2 That he shold make vs ho-
ly and blameles, and without
spottes in his sight.) Here is she-
wed, for what ende and purpose,
Christe reconciled vs to the fa-
uor of the father, that we shold
returne again, to vice, synne,
and to our old naughtie liuing:
No no. But that wee shold be
holy, and liue Godly and vertu-
ously, knowe Gods will & kepe
it: And that we shold bee faw-
les, that no notable faute, crime,
or synne might be iustly impu-
ted, to vs of menne, and that we
shold so beare & behaue our sel-
fes, in all oure affaires, that wee
might be without reprofe, & that
our

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our faith, shold be so pure and
stedfast, garnished with all man-
ner of good workes, that we ded
frō synne, shold liue to iustice,
as saint Peter saith. i. Peter. ii.
Here wee mate learne, how pure
& holy a lise, all men shold liue
not onely the Bishoppe, Pastor,
and prieste, but also all laie men
that desireth to bee felowes of
saluacion, and glory by Christ.

If you remain in faith
grouded and stable, and
will not bee renoued frō
the hope of the Gospell,
whiche you haue harde,
that was preached to all
creatures vnder heauen,
of the whiche, I Paule
am made a minister.

¶.ij. Now

T H E . I . C H A P I T E R .

Nowe he sheweth, howe thei
shal bee blameles, without faute
and spott, in the sight God, that
is, if thei shal abide in true faith
and by no affliction, persecuti-
on, prosperitie, or aduersitie, de-
cline or shynke from true faith,
but bee constaunt, and stable in
it, founded vpon Christ, the true
foundaciō, and corner stōne, cle-
uyng vnto Christe, and to his
doctryne. And here the Apostle
reprooueth al vnfaythfull, that be
doubtfull, inconstaunt, and wa-
ueryng in faith, moued and tos-
sed, hether and thether, with eue-
ty wynde and blast, and tempest
of wether, of threatenynges of
men, or hope of fauor, or pleasu-
tes of men. And specially here is
reprooued, all suche as will be fa-
uorz of Gods worde, as long
as

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as hope of fauor, pleasure, profit
fite or commoditie, doo come by
the word of God, and when that
hope is gone, thei shrynde from
the Gospell, are ashamed of it,
leauue it, and for sake it, follow-
yng men, the world, and their be-
lies, ye, and al the knowlege, thei
haue by the Gospell, thei turne
it to a carnall libertie, and to a
worldly commoditie, makyng
the Gospell to bee as a cloke, to
their coueteousnes, pompe, plea-
sure, insaceable myndes, to gette
riches, landes, and possessions,
and to make themselves riche, in
worldly possessions, and such
there is many nowe adaiers, as
Christ saith. Math. xiii. Multi ad
tempus credunt, & in tempore ten-
tationis recedunt. Many for a time
doth beleue, but in tyme of tem-
F. iij. ptacion,

THE. I. C H A P I T E R.

ptacion, thei shrynde from faith
from God, but these be not thei,
that bee blameles, and without
faute in Gods sight, but thei bee
worthy blame, and bee spotted
with many vices and synnes, &
shall not escape punishmente,
excepte thei repent and amende,
and be constaunt in faithe. Here
is two thynges required of vs, þ
wee shoule be without blame or
spotte, in Gods sight: the one is,
that we shoule bee constaunt in
faithe, the second, not to shrynde
from the hope of these heauenly
treasures, promised by the Gospell,
preached to all creatures
vnder heauen. See the mightie
power of GOD, that made his
worde to bee preached through-
out all the worlde, in the spite of
all enemies to the Gospell, and
magre

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magre to their tethe , and there-
fore the Apostle was not asha-
med, to call hymself, not a lord,
but a Minister of the Gospell,
called of God . And here he re-
proueth, those bishoppes or hye
prelates , that will be called lor-
des, and yet thei be no ministers
of the Gospell of Christe: seldom
or neuer preached Christes Gos-
pell .

Now I joy in my suf-
ferynges for you, and ful-
fill that whiche are be-
hynde, of the affliccions
of Christ in my fleshe, for
his body sake, whiche is
the Churche, of the whi-
che Churche, I am made
a Minister, accordyng to
f.iiiij. the

THE. I. C H A P I T E R.

the ordinaunce of GOD
whiche is geuen to me e-
monges you, to fulfil the
worde of God: A mystery
hid from the worlde, and
from generacions, but
now shewed opely to his
sainctes, to whom God
would make it knowen.

The Apostle, because he shew-
ed before, that the Gospel was
preached throughout alþ world
and that he was a minister of it,
by the ordinaunce of God: now
he sheweth that he suffered ma-
ny affliccions for it, and for the
health of them, to whom he prea-
ched it, and that he was not sorry
for his affliccions, but rather did
reioyse in them, for the Gospel-
les

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Ies sake, and for the health of other, sayng: now I reioyse in my sufferyng, and suffre mine afflictions gladly, for the Gospelles sake, and for you Colossias, and other of the Gentiles, knowyng by that meanes, God woorketh your saluaciō. And in these wordes Paule maketh answere, to carnall men, that would obiecte to hym after this maner. If this doctrine that thou preachest be true, and come of God frō heauen, of the whiche commeth life, and eternall felicitie, as thou saiest, how can it bee that these, that be preachers & setters furth of it, bee moste miserable of all men, leaste esteemed or regarded, cast in fetters and in prison, bee called heretiques, lollers, deceiuers of the people, sedicious me

F. v. and

THE I. CHAPTER:

and suffre some times, shameful
death for his doctryne sake: To
these carnall men, saincte Paule
maketh here answere, saiyng:
that he suffereth slander, chec-
kes and rebukes, imprisonment
and fetters, not for his sinnes or
euill dooynges, but for the Gos-
pelles sake, and for their sakes,
to whom it was preached, which
came to healthe, by the Gospell
preached, and therfore it was no
shame to suffre for the Gospell,
but rather cominendable, & that
these afflictions was not hurte-
full to the that suffered vniuste-
ly, but to the that afflicted other
thei were dainpnable: and that
God suffered euill men, so to af-
flict the good, that the iudgmet
to the euill, should bee the more
greater, and that þ good should

by

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by muche tribulacions, enter into ioy & blisse, after the example of Christ, & that the euill should be confounded, seyng thei could by no afflictions, hynder or lette the worde of God to be preached, or to hynder it or lette it, that it should sprede abrode & increase: for the more the euil goth about by afflictions, persecucion or death, to stop the worde of God, the more it goeth forwardes, by that meanes, God will not haue his woarde, altogether stopped and hid, and oft tymes it chaunceth, that by euil men, the worde of God is promoted and set forwardes by that meanes, by the whiche euill men, went about to hynder it: example in Christes death, and in the death of many other, for Christes Gospel sake.

¶ 3

THE. I. C H A P I T E R .

2 I fulfill that whiche are behinde, of the afflictions of Christ in my fleshe, for his body sake.) This place hath of some euill men, been wrested oute of tune, and from his true sence, to the greate contunely of Christes bloud, as thei would saie: that Christes bloud was not a full satisfaccion, for our redēpcion, for geuenes of our synnes, but that to it some thyng lacked, whiche by our woorke, deepe, merite, or afflictions, should bee fulfilled and satisfied, as thei should saie that Christes passion was not sufficient, to take awaie the synnes of the whole worlde, and as Christe had not fully satisfied, for the sinnes of all men, whiche thyng to thinke or saie, is greates blasphemie to Christ, and to his holy

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holy bloud: Godforbid that any
any man, shoulde thinke so or say
it. For Christ by his death, once
for all, hath fully and perfitelij
satisfiēd, for the synnes of al inē,
and by one oblation, made them
perfite that shalbe holy. Hebr. x.
He entred once into þ holy place
called sancta sanctorum, & found
eternall redēmpcion. Hebre. iiii.
Wherfore this is an vndoubted
truthe, euer to bee beleued of all
christiās, þ Christe by his passiō
and death, hath taken awaie, all
the synnes of the worlde, with-
out our workes, deedes, or merita-
tes, for he nedeth not our woo-
kes, merites, or afflictions, to
purge man frō synne, as saincte
Ihon saith. i. Ihon. i. The bloud
of Christe hath purged vs, from
all our synnes: and Ihon in the
Reuelacion

THE. I. C H A P I T E R:

Reuelacion: he hath wasshed vs
from oure synnes, in his bloud.
Of these scriptures it is certain,
that thei bee iniurious to the
bloude of Christe, and blasphe-
mets of Christ, that thynke our
woorkes or affliccions, to purge
vs from our synnes, or to satisfy
for synnes, for these bee offices,
onely perteynyng to Christe a-
lone: And for our affliccions, thei
bee not worthie the glory, that
shall bee shewed to the electe of
God. Roma. viii. What blasphe-
mie canne bee moare to Christes
bloude, then to thinke that oure
little nothyng, can make perfite,
that Christ left vnpertite, or can
satisfy or fulfil, that Christ hath
not fulfilled, and fully satisfied,
without our woorkes, merites,
dedes, or satisfacciō: What can
we

COLOSSIANS:

we doo, that could pacifie Gods
Ire and displeasure, or deserue
like euerlastyng: surely nothing.
And where as Paule saith here,
I fulfil that are behynd, or that
dooth remain, of the afflictions
of Christe, is nothyng els, but
that saint Peter saith i. Peter. ii.
where he saith, that Christ hath
suffered for vs, leauyng to vs e-
xample, that we shoulde followe
his footsteppes: that is, that we
shoulde suffre afflictions, after the
example of Christ, and the afflic-
tions that we suffre, Christ saith
that he suffereth theim, because
we be members of his body, and
Christ suffereth when his mem-
bers suffereth. Actes. ix. GOD
spake to Paule. Saule, Saule, quid
me persequeris: Why doest thou
persecute me? And so Christe is
called

THE. I. CHAPTER:

called to suffre twoo waies: one
way in his awne naturall body,
as when he suffered vpon the
crosse: another way, when he suf-
fereth in his mysticall membres,
in the bodies of his elect people
After the firste waie, nothyng
was left vnperte, as touchyng
the membris that remaineth, that
Christe in theiin shoulde suffre,
vnto the worldes ende, and that
thei by pacient suffryng, shoulde
entre into the kyngdom of glo-
ry, and so saint Paule here mea-
ned, sayng: I fulfill that which
is behynd, of the passiō of Christ
that is: Christe did suffre, bothe
to take awaie oure synnes, and
also for our example, to suffre, so
I do nowe, suffre afflictions for
the Gospels sake, to geue other
example, to suffre paciently such
afflictions

C O L O S S I A N S.

affliccions, as shal chaunce vnto them, here in this worlde, for the truthe sake, and for the conforte of other, as he testifieth of hymself. i. Corin. i. Saing, whether we are punished, or that we suffre, it is for your comfort and health. So Paule suffered afflictions, for the example of the whole Churche of God: that all should leatne of Paule, to suffre paciently for Christes sake, for his worlde, and for his Gospell. And so this is behynde of the passion of Christe, not that any thyng remayned vnperte, in Christes passion, whiche by our suffrynges, should be made perte: But that as Christe in his awne body here suffered, hunger, cold, thurst, many afflictions and death, so he doth do we suffre

G. J. in

THE. I. C H A P I T E R.

in his members, and that thynge
the Passion of Christe sheweth,
that we shold so do, suffre with
Christ, and arise with hym. So
as perteynynge to our redempcio
iustificacion, and saluacion, no
thyng remaineth, that was not
fulfilled, in the passio of Christ,
but as touchyng the sufferyng
of Christe in his membris, this
remaineth to be fulfilled, in eue
ry one of them; as saint Paule
saith. Omnes qui volunt pie vis
tare, in Christo Iesu, persecutio
nem patiuntur. All that will live
godly in Christ, must suffre per
secucion and afflictions, here in
this worlde. *CHAP. I. C H A P I T E R.*

3. A misterie hid from the world
and from generations, but now
shewed openly to his sanctes, to
whom God would haue it kno
well.

COLOSSIANS.

wen.) Paul saide, he was made, not of man, but of God, and by the ordinance of God, a minister of the Gospell, whiche Gospell was hid from the Gentiles, and from a greate parte of the world, of a long tyme: From the beginnyng of the worlde, vnto Christes tyme, a fewe of the Gentiles excepted, to whom it pleased God, of his especial grace, to shewe his Gospell, his will and pleasure, and so did geue to the faith also, by the whiche they were saued. For what causes, GOD would not haue had his worlde, openly preached to the Gentiles vnto Christes tyme, it is not of vs to bee curiously searched, nor inquired, it is enough for vs, to knowe that, that was his will, & for his glory, as holy scripture

G.iij. calleth

THE, I. C H A P I T E R.

telleth vs, whether it was that
thei had by their synnes deser-
ued, their blyndnes and dāpna-
cion (as thei had in very deede)
or it was that God knewe, the
hardnes of their hartes, & their
stiffeneckes, and that thei would
not haue receiued it, before Chri-
stes commynge, if the Gospel had
been preached vnto them, or that
God referued that misterie, vnto
the commynge of our sauouire
Christ, that by hym all goodnes
should be knowē, to come to vs
by Christ, and in Christ, and all
misteries, by Christe to bee ope-
ned and shewed, to oure profite
and commoditie, and that onely
of the goodnes of GOD, of his
mere mercie and grace, and not
of our workes, merites, or deser-
uynge, and here we maie lerne

twoo

COLOSSIANS.

two thynges, the one is: that the
misterie of the Gospell, to vse o-
penly shewed emonges the Gen-
tiles, was hid from the begin-
nyng, and was not openly prea-
ched, to them in Paules tyme:
Therefore thākes is to be geuen
to GOD, of whose grace it was
shewed so now in our daies, that
the veritie of Gods holy worde,
is plainly opened to vs, more
then it was in our fathers daies
the cause is not of manne, but of
Gods goodnes to vs, not of our
wisedom, pollicy, connyng, lear-
nyng, goodnes, but onely of
Gods grace, and because it hath
so pleased hym, to shewe to vs
that truthe, that was hid from
ourfathers, that we should more
thanke, and glorifie God for the
saine, and vse the light of Gods
G.iiij. truth

THE: I. C H A P I T E R.

truthe shewed to vs better, and
lue accordyng to the Gospell,
opened to vs now in our daies.
Another thyng we maye here
learne, that GOD sheweth his
truthe, and openeth the light of
his Gospell, & of mysteries long
hid, when it pleaseith him, and to
whom it pleaseith hym, and not
at the will or pleasure of manie,
that none should thynde, he may
understand the holy scriptures,
wher ye pleaseith himself, or of his
awne might or power. Learne þ
the knowleg of holy scriptures,
and of mysteries hid, comyngh of
God onely, & not of man, God b
synge our diligēce & labors, as
meanes by þ which, God bseth
to geue his giftes, of sciences &
know lege of holy scriptures.

whiche as the riches
of

C O L O S S I A N S .

of the glorie of this misterie, emonges the Gentiles, whiche is Christ in you , the hope of glorie whom wee shewe, monshyng euery manne, and teachyng all men , in all wisedom, that we shold make euery man perfite in Christe Jesu , for the whiche thyng , I labour with all force, after the might of hym, workyng in me by strength ,

Now þ Apostle sheweth what was that misterie , that was hid from the worlde, that it was the riches, of the glory of Christe, emong the Gentiles, that is Christ
G.iiiij. in

THE. I. C H A P I T E R .

in you, that is: that the Gentiles receiued Christe by faithe, and saluacion by Christe, was vnto the Gentiles, suche riches & glory, as passed all other riches and glory, that no tonge could tel it, nor harte thynde it: that was Christ to bee with theim, and all benefites of Christe, to come to the Gentiles, by true faithe in Christe, whiche is the hope of eternall glory.

2 The hope of glory .) He sheweth that Christe is our hope of glory, and none els, neither his mother, Iohn, ne Iames: & here is declared, the effecte of saint Paules doctryne, that it was, that all menne shoud put their hope and trust of glory to come, in no other, but in Christe Jesu, not in circucision, in no sacrifice, ceremony,

COLOSSIANS.

ceremony, or worke of the lawe,
in no deedes of men, not in meri-
ties of saintes departed, not in
masses of Scala cæli, but in Christ
alone our savor.

¶ That wee should make euery
manne perfite in Christe Jesu.)
Loke to what ende saint Paul-
es doctrine doth extende, that it
was to make euery manne (as
muche as in hym lied) perfite in
Christe Jesu, & that thei should
lacke nothyng, that pertained to
eternall life and felicitie, & that
thyng to be doen, by the woord
of GOD, that he preached and
taughte. This place maketh a-
gainst all them, that would kepe
men still, in their infirmitie and
weakenes, and would haue the
alwates weakelynges, and not
perfite men, ye, not to increase to
G.v. perfite

THE II. C H A P I T E R.

perfite men, but to bee children
waueryng with euery blaste of
doctryne, nowe ready to receive
this doctryne, now that, and not
able to iudge themselves, in ma-
nifest truthes, contrary to the do-
ctryne of saincte Ihon: biddyng
vs to proue the spirates, whether
theri be oþ God or no?

4. For the whiche I labor with
al might.) The Apostle labored
with all his power and diligēce,
to vryng al men, to perfeccion in
Christ, & to a full perfite know-
lege of Christe, and of his bene-
fites, that al men shoule knowe
perfiteley their health, life, & sal-
uacion, to come to theim, onely
by Christ, and that there was no
health, without Christ. And this
he did, by the mightie power of
God, working in hym, or by the
ministracion,

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ministracion, of that woorkyng
Godly woord, whiche he p;ea-
ched: for God by his worde, pu-
rily and sincerely preached doth
worke: therefore it is called a li-
uely woord, for it geueth life.
And here wee maie learne, that
the doctryne of saincte Paule,
and of other that wrote the holy
scriptures, not to bee of man (al-
though thei that wrote or prea-
ched them wer men) but of God,
and of his holy spirite, by whose
inspiracion thei wrote, as Peter
saith. ii. Peter. i. Learne to attri-
bute to God, all thynges that be
doocn well of vs, and not to our
selfes, as Paule did here to God
woorkyng in hym, and by hym.

¶ The.ii. Chapiter.

for

THE II. CHAPTER.

OR I woulde
you knew what
care I had for
you, and for the
that are of Laodice, and
as many as hath not sen
my persone in the fleshe,
that their hartes mighte
take cofort, seyng thei be
ioyned in charitie, & in al
riches of certain perswa-
sion of vnderstanding in
to the knowlege of the
misterie of God, and the
father, and of Christe, in
whō are hid all the trea-
sures, of the wisedō and
knowlege of God.

The

COLOSSIANS.

The Apostle here getteth the fauor, of these Colossians, and of the Laodicenses, shewynge his hartes desire, was to confort the hartes of them, that had not sene hym corporally, by the spirite of God, and that they should agre, and cleave together as mebres in the body surely, by a true faith knowyng that all treasures of wisedom, and knowlege of God are laied vp in Christe, whom if they should haue, they should lacke nothyng, who if they lacked, they should haue nothyng, whatsoeuer they had wthout Christ. This place teacheth one of vs, to be carefull for another, that we might haue conforte by þ holy ghost, and by Gods worde as Paule was for these Colossians, and Laodicenses: and it reproueth

THE XI. CHAPTER.

þroueth all theim that care not
for other, whether thei slete or
sinke, whether thei haue know-
lege of Gods woorde or no, whe-
ther thei bee saued or dampned.
Ye, this place reproueth al them
that bee haters of Gods woorde,
that care not for it, but contēpne
and despise it, that bee contenct-
ous and vncharitable, caryng
not what chāuce to other, so thei
be well theimselfes, lie in welth
and pleasure. Learne, it is the
office of a true pastoz, to edifie,
not to destroye, to feede, not to
bryng to deathe, to conforte
mennes hartes in Christe, not to
discomfort and discorage theim,
from Christe, or from his holy
woorde and Gospell.

2 When thei shal bee ioyned in
Charitie.) In these woordes is
þewed,

COLOSSIANS.

Shewed, how their hertes shalbe
cōsorted: that is, when thei shall
be compasched and knit together,
So in charitie, that one of them,
cannot bee separated from an-
other, that thei be as sure one, cou-
pled to another, as members in
the body, bee ioyned together, &
that thei althynke and lare one
þyng, and that also, when thei
bee ioyned together, with a true
faulthe, whiche he calleth here ri-
ches, of the sure perswasion in
the knowlge of the misterye of
GOD. And here me rynketh
sainte Paule, declarerh what
faulthe is, that it is riches of sure
perswasion, in knowlge of God-
des woord, and that knowlge
to bee so sure, that it cannot bee
false, or brought in doubt, for
faulth knoweth the truth of god-

des

THE. II. C H A P I T E R.

des woordē and promises, to the
whiche it staith surely, and will
not be moued from it. And here
he sheweth, that those men, that
bee doubtfull in their doctryne,
inconstaunt, or waueryng, haue
not faythe. For true faythe,
comineth of sure knowlege of
Gods woordē, and hath annexed
to hym, hope, and charitie, and
obedience, to do Gods coman-
dementes, al respectes of world-
ly riches, fauor, or pleasure, well
or wo, set a parte, example in A-
brahā, Isaac, Jacob, and other
holy fathers. (In Christ bee all treasures of
wisedome and knowlege, laied
up in store.) As he would say, he
that hath Christ, he hath al thy-
nges, necessary for his saluacion,
as all wisedome, knowlege, ver-
tue,

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ture, holines, health, and life, he wanteth nothyng, he hath a well of all goodnes, euer spryngyng and flowing ouer, he hath treasures, that canot be spent or wasted. Here the Apostle reprooueth arrogant men, and proude Philosophiers, that thynketh humain learnyng, and knowlege of mannes learnyng, to bee preferred, aboue the learnyng of Christ. Ye, here he checketh all them, that bee more studious of humain sciences, then thei bee of Gods holy diuinitie. Ye, all thei be reprooued, that will spend, das-yes, nightes, & yeres, in the studie of humain Philosophie, and will not geue more studie, to the knowlege of Gods holy worde, by the whiche, Christe is gotten by faithe, and keped by faithe.

H.j. And

THE. II. C H A P I T E R.

and he that hath Christ, hath all thinges, & he that lacketh Christ hath no thyng, haue he neuuer so muche humatn learnyng, Philosophie, or Poetrie: as Tully and Demostenes, was found in thende, as thei had had, no learning, because thei lacked Christ and Godly doctryne, for al learning, muste geue place to Christes doctryne, as mooste chief, far excellyng all other learnynges.

This I saie, that none should deceiue you with entisynge woordes, al though I am absent fro you in the flesh, yet in the spirit, I am present with you, ioyyng & seyng your ordre and stedfastnes of your

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your faithe in Christe.

Now he sheweth for what end he said all treasures of wisdom and knowlege of God, to be hid in Christe, that it was, that they should not suffre themselves to be deceiued, by no intisyng wordes of Rethorique, or of mannes lernyng, or by no other doctrine had it neuer so greate pretense of holines , or apparaunce of wisdom, and by it to be brought to the degrees of humain Philosophie, from the pure & cleare spring and fountain, of lively water of the word of God. And he exhorteth them to abide and sticke sure, to that faithe they had receiued, by Gods woord, and that in no wise, they should turne from it, to Jewishnes, or to the lawe, to the sacrifices, or Ceremonies of the

H.ij. lawe,

THE. I. C H A P I T E R.

lawe, as to thinke thei cannot be
saued without theim : when by
Christ, thei haue all thynges ne-
cessarie for saluacion : nor yet it
is not necessary, to ioyne with
Christ any other thyng, as lea-
rning of Philosophie, workes of
the lawe, Ceremonies, Tradici-
ons of men, as without them, no
man can be saued: For Christ is
a sufficient sauior, without all
these thynges: nor it is not nede-
full to saluacion, to ioyne any o-
ther thyng with Christe, as ne-
cessarie for saluacio, without the
which, saluacion cannot be had.
This place doth reproue theim,
that saith, menne cannot vndet-
stāde holy scripture truly, with-
out humain Philosophie, and
therefore, thei say, that Philoso-
phie is necessarie, and that yong
men,

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men, brought vp in the Uniuersities, mult nedes learne Philosophie: thei will not suffre theim to studie diuinitie, before thei haue spente, three or foure yeres in Philosophie, in Aristotle, or in Platoes woorkes: that by Philosophie, thei maie bee hable to iudge of diuinitie, and so it ofte tymes commeth to passe, that diuinitie is iudged by Philosophie, and as the Heathen Philosophier, hath thought and iudged of diuinitie: so many young mennes iudgementes be, and so the studious youth in Uniuersities, bee poysoned by humain Philosophie, in their firste studies: for as it is ofte tymes sene, that the vessell will kepe long the smell of that liquor, that was firste putte in it: so the studious

H. iij. youth

THE, II. C H A P I T E R.

youth, first brought vp in Gentile learning, kepe long the Gentiles iudgementes and maners: of these Gentile aucthors, thei haue red in their youth, and it is a greate grace, if euer thei bee brought from them, and that is a greate cause, why so many brought vp in Gentile aucthors, haue more swetenes and pleasure, in Gentile learning, then in the learning of Christe, and of Goddes worde, whiche thei contempne and despise, for Gentile learning. Therefore I thynke it inoste expedient, for Gods glory to be spredde abrode, & for the salvacio of many, and for true iudgement to be had, that all youth shoulde bee vertuously broughte vp, after the knowlege of Gods word, that thei might haue their iudgementes

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judgementes, truly formed and directed, after the knowlege of holy scripture, & that thei shoulde be taught, by sobre, discrete, and learned men, the true science of scripture, and howe thei shoulde take it, and conie to the knowlege of it, with what humblenes and mekenes, oft times, geuyng themselfes to faithful prائر, desirynge the knowlege of holy scripture of GOD, to the glory of GOD, to their saluacion, and to the commoditie of other.

2 Although I am absente in fleshe, yet I am present with you in the spirite.) Note what affection Paule had, to these Colossians, he was present with them in spirite, although he was absent in his body from them, he exhorted the to continue in faith

H.iiij. hope,

THE, II. C H A P I T E R.

hope, and in Charittie, and not to shynke from the, one here bzeede so he studiéd to profite them, and to teache them the way to saluation: and that is, to bee present with them in spirite.

3. Ioyng and seyng your ordre and surenes of youre faithe in Christe.) He commendeth theim for twoo thinges, and was glad to se in them stedfastnes: the one was, that he reioyzed to see the good & semely ordre, vsed emonges theim: a good ordre in dooynge of thynges, emonges Christians, is to be commended, and where is no ordre, there is confusyon: saint Paule. i. Cori. xiii. 1. Would all thynges should bee dooen, after a semely ordre, and after a decent fassio, and herce he commendeth a good ordre, and reprooueth

COLOSSIANS.

reproueth those, that kepe no or-
dñe nor comelines. He commen-
deth them also, for their surenes
of their faithe in Christ, that by
no craft, or intisyng perswasion
thei shrynked from Christ, or frō
true beleue in Christe. He repro-
ueth here, inconstaunt men, and
suche as will bee moued, with e-
uery blast of doctryne. He com-
medeth the, not that thei should
bee proude, but that thei should
more and more, go forwardes in
virtue, for vertue commended,
increaseth muche more.

As you haue received
Christ Jesus our Lord, so walke in him, that you
maie bee rooted in hym, and
buylded in hym, and
made strōg by faith, and

H.b. as

THE II. CHAPTER:

as you haue learned, a-
boundyng in hym, with
geuyng of thankes.

The Apostle exhorteth them
to go forwardes, and increase e-
very daie more & more, in know-
lege, in faithe, in hope, in chari-
tie, as thei haue receiued Christ,
and faithe in hym, and all trea-
sures of perfeccion and saluacio
to be had in Christ, by the prea-
ching of the Gospel: so he would
haue them increase in knowledge
and in all vertue, every daye
more and more, and not to ceasse
from wel doing, & good woxes
appoynted of God to be doen.

2 So that you might be rooted
in hym, and buylded and made
strōg by faith.) The Apostle re-
quireth constancie, and surenes
in

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In them, that thei shold not bee
moueable, with euery wyndc of
doctryne, but that thei shold
haue sure faithe, constaunt hope
and bee perfite in charitie, in the
knowlege of God, and of Christ
and as a tre, surely rooted in the
ground, cannot well be plucked
vp, so sure he wold haue theim
rooted in faithe, and that thei
should buylde vpon Christe, the
sure foundacion, and not vpon
menne, mennes phantasies and
dreames, tradicions, religions
of menne, or vpon mennes good
intentes, without Gods worde.
Christe is the true foundacion,
that will not bee moued, by no
winde nor wether. i. Cor. iii. Upo
Christe we shold buylde suche
workes, as bee mete for Christe
the foundacion; and thei bee the
workes

THE XI. C H A P I T E R:

woorkes, commaunded in holy scripture, by gold, siluer, and pre cious stones, signified. i. Cor. iii. And not voluntary woorkes, si gnified by woode, haye, stobble, whiche tried by the fire, will not stande, but either sinodder as haye, or els burne as woode and stobble: but yet thei that hath doen these workes, shalbe sauued if thei repent and amede, and cal to GOD, for mercie and grace, and do the workes of the spirit.

3 As you haue been taught a bundyng in knowlege, with geuyng of thankes.) He moueth men to increase in knowlege of Christe, and in true faithe, and Charitie, and in these to excell, but alwaie with geuyng thankes to God, whiche hath geuen the power, to do good, that none should

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Should ascribe the good workes
he dooeth to hym, to his myghte
and power, but to God the au-
cthor of all goodnes. James. i.
Learne that it is not enough, to
haue knowlege of Christ, and of
his benefites, but all men muste
increase, in the knowlege of god
whiche knowlege commeth by
Gods worde. This place repro-
ueth the, that loueth not to rede
the holy scriptures, that wil not
suffre them to bee red, ye, scarce
will suffre the Bible, to bee in
their Parische Churches, muche
lesse in their houses.

Take heede that no man
deceiue you by Philosophie,
and vain deceipt, af-
ter the tradicions of men
after the elemetes of the
worlde

THE. II. C H A P I T E R:
world, & not after Christ.
For in hym doth dwel al
fulnes of the godhed cor-
porally, and you are in
hym fulfilled, whiche is
the hed of rule & power.

Now Paule sheweth the what
thei shoule escheue and flee, that
thei shoule escheue all psudoa-
postles, & false deceiuers, which
by subtile crafte, went aboute to
deceiue thei, and to plucke the
from Christ, and from true faith
in Christ, to errors heresies, euil
and pernicious doctryne, & that
by probable reasons, and per-
swasions, taken of mannes do-
ctrynes, of the wisedome of the
fleshe, of tradicions of menne, of
Ceremonies, and of other vain,
thynges.

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thynges, so wee knowe, it is the office of a good pastor, not onely to teache good thynges, and to exhorte to the same, with all perswasions, but also to monish men, to be ware of euill thynges as of euill doctors, and euill doctrine. As first, he willett to take hede, that no man catche theim, as theit praye, and steale vpon them, as vnwarned of false & deceiptfull iugglers, that by crafte and subtle meanes, go about to deceiue theim, and by carnall wisedome byngeth theim, from the truth to falshed, from veritie to fables and lies, errors, heresies, euill opintions, and corruppte iudgementes, and so plucke ~~you~~ from Christe, to the deuill, from light to darknes, from life to death. And here the Apostle alludeth

THE. II. CHAPTER:

alludeth to suche, as lye priuclly
in watche, to take and snare o=
ther vnwares, and so thei take
theim and cary them awaite, and
make theim, their praye and
bonde men or prisoners: euен so
do thcse false teachers, seducers
of other, deceiue the symple, by
faire flatteryng wordes, preten-
dyng greate holines, but (the
cruth knowen) they teach no ho-
lines at all, but muche Idolacry
and supersticion, false trust, and
vain hope, lies for truthe, and
death for life, seekyng health and
saluacion, where none is to bee
founde: suche were thei, that did
not ascribe to Christe, fully our
whole iustificacion, sanctifica-
cion, redēpcion, remission of syn-
nes, and life euerlastyng: that
made men to runne, hether and
thether,

COLOSSIANS.

thether, to seke sauours, rede-
mers, and helpers, & not to God
alone, and suche be all thei, that
seke to come to the father of hea-
uen, by another waie, then by
Christe alone.

2 Lette no man Deceive you by
Philosophie, & bain deceiuyng,
after constitucions of men, after
the elementes of the worlde, and
not after Christe.) Now he shew-
meth fourthe thynges specially, by
the whiche, pseudoapostles, false
preachers Deceiued theim. The
firste he saith, it was by Philo-
sophie, of the Heathen Philoso-
phiers, inuented and excogita-
ted by manne, contrary to Gods
Lawe and will, measuryng all
thynges, by naturall reason, and
worldly witte, and that to bee of
no truthe, that naturall reason,

I.f. could

THE. II. C H A P I T E R.

could not attain unto. And here
he dooth not reiecte, all Gentile
Philosophie, for there is many
thynges in Gentile philosophie,
that bee not repugnaunt to holy
scriptures, but agre very well to
it, and those doctrines, are not to
be contempned: but that doctrine
is to be refused and contempned
that is contrary to holy scripture,
that plucketh me frō Christ,
and from the studie of holy scri-
ptures, and from the true iudge-
ment of holy scriptures. The A-
postle would wee shold, forme
our iudgements, after holy scri-
ptures, and our maners to fo-
lowe holy scripture, and not that
we shold iudge, after the Hea-
then Philosophiers, & haue ma-
ners like to the Heathen, but he
would haue vs rectifie our iud-
gements

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gementes, after Christe and his
doetryne, & to gather good ma-
ners, in al veritie and truthe, iu-
stice, and righteousnes, of the
veritie it self, and not of that do-
ctryne, where as falled is. And
therfore I thynke thei do euill,
and not after the counsaill of
saint Paule, whiche thei theim
selfes do, and willeth other to do
so, & specially studious youthe:
first to rede and studie, humain
Philosophie, & by statutes byn-
deth all youth, to studie thre or
fourre yeres Philosophie, & then
after, to geue their study to diu-
nitie: but this is a preposterous
order in study, and doeth muche
hurte, to many young men stu-
dious, and peruerteth their iud-
gements and maners, and ma-
beth Heathen and Gentile ma-
ners,

J.ij. ners,

THE. I. C H A P I T E R.

ners, to bee so grafted in yowth,
that scarce thei can bee plucked
out again, and some will never
forget their Gentile maners, thei
haue learned of the Gentile phi-
losophy, in their yowth: and some
be so geue, to the loue of Philo-
sophie, that for it, thei contēpne
diuinitie, and thynke the know-
lege of Gods holy woordē, but a
rude knowlege, and nothyng so
greate learnyng, as isthe lear-
nyng of Philosophie, for þ wht-
che, thei forslake all other lear-
nyng, & sticketh still to Philosophie,
and in it cōsumeth all their
life: as some be drouned in Cul-
ly, some in Plato, some in Sene-
ca, some in one Philosophiers
doctryne, & some in another, þ no
learnyng sauozeth in his mouth
but that sinelleth of this, or that
Philosopher

C O L O S S I A N S.

philosophier, in whose learnyng
he hath been brought vp, in stu-
die of it, and will scarce be pluc-
ked, from the sauor of his wyne,
put first in newe and young bot-
telles : and this is the cause of
muche inpietie, error, and heresie
corrupt iudgement, ignorance
and blyndnes, in the knowlege
of Gods woorde. For if the studi-
ous youthe of the Uniuersities,
were as diligently, vnder sober,
sad, discrete, and learned menne,
brought vp in the earnest studie
of Gods holy woorde, as thei be
in Aristotiles, Plato, and Cice-
ros woorkes, there should bee
muche more Godly learnyng,
better iudgementes, and better
maners, and muche more better
liuyng, then there is. What is
cause of errors, but ignorance

3.iii. of

THE II. C H A P I T E R.

of scripture, as Christ said to the
Sadduces. Math. xxii. Ye erre,
not knowyng the scriptures, so
do many erre, because thei know
not the holy scriptures, and the
truthe of Goddes will, and the
cause is, thei bee brought vp fro
their youth, not in þ true know-
lege of Gods woord, will, and
pleasure. Therefore me thynke,
that hye Maestrates and Rul-
lers, to whō it perteineth, as wel
to procure the health of þ soule,
as of the body, of their obedient
subjectes, not onely that they
shoule bee learned, in holy scri-
ptures, to beare good affeccion
and mynde, to holy scriptures,
and to see these thynges to bee
doen, bothe in themselves, and in
their subjectes, that holy scri-
pture will thervy man, to doo.

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in his vocacion, but also that their subiectes should haue , sufficient knowledge in holy scripturē, that thei might iudge righ- tely , and liue Godly , and that at no tyme , thei should declyne from Goddes woordē and com- maundement, whiche euery man muste kepe , that shalbee sauēd, and come to saluacion and life by Christ. The secōd, to be ware thei be not deceiued, and that is vain deception , what learnyng so euer it be, that deceiueth men, and bryngeth them frō the truthe of Christē , and from the veri- tie of Gods woordē: that doctrine is called vain deceipt, for it bry- geth into errors , heresies , false doctrine, whether it be Logique Philosophie, Rethorique, or any other wisedom of the fleshe, or of

3.iiiij. the

THE I. C H A P I T E R.

the world, that hath apperaunce
of truthe, or of holines, and doo
not bryng truthe with it. This
place reprooueth all errors, here-
sies, lies, falsoed, and all supersti-
tious doctryne, that prouoketh
men alwaie, from Christes do-
ctryne, and from the truthe of
Gods woord. The third thyng
to bee ware of, that by it thei bee
not deceiued: is the tradicions
of men, by the whiche, pseudoa-
postles went aboue to deceiue
men: saying, tradicions of men,
are either to be preferred aboue
Gods word & commaundemen-
tes, or at the least, equall with
theim. Ye, thei would haue men-
nes lawes and decrees, kepte
and obserued, aboue Gods la-
wes, and for the obseruacion of
manes lawes, thei breake God-
des

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des commaundementes, to whō
Chryste threatneth woo euerla-
styng. Math. xv. Sayng: woo be
to you Hypocrytes, that haue
broken Gods commaundemen-
tes, for your tradicions. Secōd-
ly, thei taught tradicions, as ne-
cessary to saluacion, & that with-
out the kepyng of them, thei
could not bee sauued. Thirdlp,
thei thought it dedly synne, to o-
mit mannes tradicions and Ce-
remonies, and as like offence to
breake mannes tradicioſ, as to
breake Gods commaundemen-
tes. Fourthly, thei thought tra-
dicions of men, to purge menne
fro sinne, ye, to satisſie for sinnes
and to bee full satisſaccions for
synnes. Fiftly, thei compted tra-
dicioſ and ordinaunces of men,
to be holines, to make men holy

J. v. and

T H E I I. C H A P I T E R.

and good, to take awaie synne; to deserue the grace of GOD, to bryng holines to the doers, ye life and saluacion. Thus deceiuers and pseudi apostles, wente about to deceiue these Colossias and other, by tradicions of men, which are not to be obserued, as necessary for saluacion, purgers of synne, or satisfaccion for sinne bryngers of holines, or of eternal life: But as thynges indifferent, not to bee compared with Gods commaundementes, but to be obserued, as far as thei bee helpers to the keping of Gods commaundementes, and the fulfylling of Gods will and pleasure, and for good ordre and quietnes. The fourthe thyng to bee ware of, is the Elementes of the worlde: by the Elementes, some vnderstande the

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the Sunne, the Mone, the Sterres, or the other elementes, thinkyng that there was emonges the Colossians, some that did worship these Elementes, as Gods, and desired health and saluacion of them, putting trust and confidence in them, praiyng to them and desirynge of the prosperous thynges, and of the dispocicion of these Elementes, Prophesied thynges to come. The Aposse here biddeth them bee ware, ther phantasie none suche thyng, by these Elementes, whiche are no Gods, nor are not to be worshipped as God, but as the creatures of God, made and ordinated for the behaule and commodite of man, in this world: Other some understandeth by Elementa mundi, the Ceremoniall, and Iudiciale

THE I. C H A P I T E R.

Judicall lawes, of the old Te-
stament, thynkyng the to be ne-
cessary for saluacion, & that none
could be sauued, without y obser-
uyng of theim, as some thought
Act. xv. And emonges the Gala-
thians. Gala. iii. But Peter and
Jaimes, and the residue of the A-
postles of Christ, thought legall
Ceremonies and sacrifices, not
necessarie for saluacion, but sal-
uacion myghte well enough bee
had, without them, ye, & without
al Ceremonies. For Ceremonies
now vsed in the Churche, bee no
holy thynges of themselves, thei
make no manne holy, thei bee no
workers, nor workes of our sal-
uacion, thei be ordinated, to sig-
nifie and repreſet, other thynges
signified by theim. And here the
Apostle biddeth them beware, of
ſuche

COLOSSIANS.

suche as did call the to the lawe
and not to Christe, to the Cete-
monies or woorkes of the lawe,
and of man decreed, and not of
God commaunded: and here he
willeth them to beware, of all
them that exhort men to Cere-
monies, old customes, voluntā-
tie woorkes, lawes, statutes, de-
crees, tradicions of men, rather
then Gods commaundementes.

3 For in Christ dwelleth al ful-
nes of the Godhedde corporal-
ly.) Now he sheweth the cause,
why he moued them too fol-
lowe Christ and his doctryne a-
lone, and none other doctryne,
contrary to this doctrine: it was
because all fulnes of God, as of
holines, vertue, wisdom, grace,
mercie, peace, goodnes, iustice,
and of al perfeccion, did remain

T H E . I . C H A P I T E R .

in Christ abundantly and perf-
fately , that it shold not nede to
require, of any other, any good-
nes, holines, iustice, or righte-
ousnes, but of Christe onely and
alone , of whom is all goodnes,
by whom, and in whom, equall
to the father in substance, deite
micht and power . By whō thei
are fulfilled , with all goodnes,
iustice, and righteousnes, that
thei haue no neede to seke any
good thyng of the lawe of woorkes,
of the lawe of Ceremonies,
or of tradicions of men , for thei
haue Christ in their hertes, roo-
ted by true faithe, in the whiche,
is all the treasures of the wise-
dom of God the father lated vp
for vs, and in hym doth dwel all
fulnes of God the father, and he
hath fulfilled all thynges, bothe

the

COLLOSSIANS.

the law, and the imperfection of the law, he hath taken it awaie, and made it perfite, and vs by hym to performe the lawe.

By whom you are circumcised with circumcision not made by handes when you put awaie the bodye of synnes of the fleshe, by the circumcision of Christe, buried together with hym by Baptisme, in the whiche also, with hym, you haue risen by faith of the woorke of God, whiche hath raised hym from the dedde.

The Apostle sheweth these Colossians, although they were

Gentiles

THE XI. CHAPTER.

Gentiles, to be Circumcised by Christe, not after the Circumcision of the fleshe, but by the circumcision of the spirite of God, without the handes of manne, whiche he thought not necessary for theim, but that without the exterior Circucision of the fleshe the Gentiles might be saued, as well as the Jewes, that was circumcised in the fleshe. And here he sheweth two circucisions, the one outwardes, made in the flesh by mennes handes, cuttyng awaie a round pece of the skynne of the secrete members: and this circumcision, was not necessarie to saluacion, after the Gosspell was openly preached, after Christes passion, but was abrogated and left as indifferent, & not necessary to saluacion; the other circumcision

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circision, was the inward circum-
cisiō, by the spirit of God, by the
whiche, the whole body of synne,
was mortified & put awaie, cle-
tely by the spirit, and by faith in
Christ, and this circumcision is
necessarie to saluaciō: that is, by
the spirite of God, to dye from
synne, and no more to returme a-
gain to synne, as Christe died
once, and dieth no more, so wee
should dye from sinne, and sinne
no more, but walke alwaies in a
newe life, and put on Christ, be-
ritie, truthe, iustice, and holines,
and walke alwaie in these ver-
ties, following Christe in all
goodnes, and Godlines, in veri-
tie and iustice, and in cuttyng a-
waie from the harte, all euill de-
sires, thoughtes, carnall affecci-
ons, lustes, and concupiscesses,

B.j. whiche

THE. II. C H A P I T E R.

whiche did arise of the flesh, and
not of the spirite of GOD, and
this is the Circūcision of Christ
whiche is our Baptisme, by the
whiche, we bee wasshed from all
our synnes, by the wokyng of þ
holy Ghoste in it, accordyng to
the promise of God, and therfore
baptisme is called, the wasshyng
of regeneration, and renewyng
of the holy ghoste, to Tite.iii. In
the whiche baptisme, we be pur-
ged from all our synnes. Eph. v
By God inwardly wokyng by
his spirite, that cutteth from the
harre, all easl thoughtes, carnal
lustes, and affeccions: and this
is called the circumcision of the
harre, signified in the olde lawe,
by the outward Circūcision of
the flesh. And this our baptisme
is come to vs, in the stede of cir-
cumcision

COLOSSIANS.

cumcision to the Jewes, and is as necessarie, and more profitabile to vs, then was Circumcisio to the Jewes, in the tyme of the old law. And as it was necessary by Gods comauement. Gene. xvii. That all young men chil- dren, should be Circumcised the eighte daie: So it is no lesse ne- cessarie, that all young children should be Baptised: for without Baptisme, none can bee saued. Iher. iii. Math. xxviii. Marke. xvi. Therfore the Anabaptistes, ate greatly to bee blamed, þ would not haue young children, Chri- stened, or Baptised in the water, and in the holy Ghost. Of Bap- tisme of young children, I haue spoken. Ephe. iv. Therfore I do not speake of it, in this place any more.

K.ij. And

THE. II. C H A P I T E R.

And you whē you wer
dedby synne, and by the
bncircūcisiō of your flesh
together with hym, he
hath quickened you aga-
in, forgeuyng to you all
yonre synnes, and put a-
wate that hand wrytyng,
that was against vs, con-
tained in the lawe writte
with the decre, that was
contrary to vs, and that
toke he clere awaye, and
fastened it to the crosse, &
hath spoyled Rule and
power, and hath made a
shewe of theim openly,
and

COLOSSIANS.

and hath triufphed ouer
the, in his awne persone.

The Apostle here sheweth, þ
þyng that he shewed, more at
large. Ephe.ii. That is, what we
are of our selfes, mightes, and
powers, & what we be by Christ.
By our awne nature, received of
Adam, we wer ded by synne ori-
ginall, and of our selfes by actu-
all synne, but by Christe alone,
we be restored again to life, and
God hath forgeuen vs our syn-
nes freely, without our merites,
or deseruinges, for Christes sake
onely, and where we wer Gent-
iles, vncircumcised, now bee Cir-
cumcised in oure hartes, haue
cutte awaie from our hartes, all
carnall affeccions, lustes, & ap-
petites, contrary to the spirite of
K.iiij. God

THE II. CHAPTER.

¶ GOD. And where as the hande
writynge was against vs, that is
where as the law written, called
hand written, did conuince vs of
synne, that wee could not deny,
but we wer synners, and for our
synne, had deserued death, and
we wer worthie death: yet it plea-
sed God, onely of his mere mer-
cie and gracie, to forgeue vs our
synnes, and to make vs heires
of the heauenly inheritaunce, and
partakers of his glory, by Iesus
Christe. Also, where as the lawe
did condeyne vs, for our syn-
to death, it pleased God of his
mercie, not onely to forgeue vs
our synnes, but also to take a-
waie that hande writynge, that
condēpneth vs for synne to deth
and that writynge was the lawe
of God written, that shewed all
men

C O L O S S I A N S.

men to be synners, in the sight of
GOD, and no man to bee iuste
(Christe onely excepted) in the
sight of God, and for sinne wor-
thie death'. The Apostle here b-
feteth a Metaphor, of a writing
or of an obligacion made, where
men be bound to fulfill the wri-
ting, or obligacion made. This
writing is the lawe of God, it re-
quireth that all men should ful-
fill the lawe ; no manne fulfilled
the lawe (Christ onely excepted)
wherefore al men was found by
the lawe gyltie, & worthie death,
because thei fulfilled not þ law,
that thei were bounde to kepe.
This lawe, Christ not onely for
himself, but for all them that be-
lieue in hym, or shall belieue in
hym, to the worldes ende, did ful-
fill, that it shall not bee imputed

B.iiiij. to

T H E I I. C H A P I T E R.

to them, that beleue in Christe,
any trasgression of the lawe, for
Christ is the fulfiller of the law,
and we by hym, & in hym, Christ
is the perfection of the lawe, to
al the that beleue in hym. Ro. x.

2. He hath fastened it to the
crosse.) Now he sheweth when he
deliuered vs from synne, and
brake in peces the Obligacion,
that condempneth vs to death,
for synne: it was whē he suffered
death vpon the crosse for vs, and
toke out synnes vpon his backe
Esay. liii. And in that suffryng he
ouercaine the deuill, and all our
enemis, synne, death, and hell,
and the deuill, and all wicked
spirtis, whom he calleth here,
rule and power, and in token of
victorie, he sprede abrode ban-
ners of victorie, and the spoyles
of

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of enemies diuided, and did tri-
umph nobly ouer his enemies
and that by no other power or
mighte, but by his awne power
and might, and strength, that al
honor and glory, should be geue
to God alone, and to none other
for all victories had ouer our e-
nemies, to declare vnto vs, by
whom, and in whose name and
power, wee shall ouercome oure
enemies, the deuill, the worlde,
and the fleshe, that is, in þ name
of Christe, and by Christe alone,
and not by holy water sprynke-
lyng, or by the sound of an holy
bell, by a palme crosse, holy can-
dle, or other sorcery or witcherie,
as some folishly and superstici-
ously hath thought: for these can-
not drue awaie the deuill, but
rather the deuill is kepte, and
mainained.

THE II. CHAPTER.

maintained, by suche false trus-
tis, vain hope & lies: for Christ
droue not away the devill, when
he was tempted of the devill. Mat.
iv. With holy water, holy can-
dle, palmes, or crosles, but by the
woorde of GOD, resistyng all
temptacions of the devill, and so
by the woorde of God, muste we
resist and ouercome the devill.
Ephesi. vi.

Therefore, let no man
indge you in meate or
drynke, or in parte of the
holy daie, as the newe
Moone or Sabbath da-
yes, which are shadowes
of thynges to come, the
body verely is of Christ.

The Apostle semeth here, to
gather

COLOSSIANS.

gather a conclusion, of the wor-
des and sentences goyng before
after this maner: forasmuche as
Christ hath restored you ded, to
life again, and hath circumcised
your hartes, and forgeuen you
all your synnes, and takē awaie
that hande writyng, that condē-
ned you to death, for sin in you
ye, and also hath ouertomed all
your aduersaries, þ was against
you, or would haue accused you,
and hath had victorie ouer the,
And also you in Christ haue all
iustice, holines, wisedome, forge-
uenes of synne, redempcion, sal-
uacion, life, and all perfeccion,
freedom from al captiuitie of the
deuill, synne, death, or hell fire;
from all seruitude and bondage
of the lawe, and that by Christe
onely, that you hauyng and pos-
sessyng

THE XI. C H A P I T E R:

sessyng Christe, by true faithe,
haue no nede of the lawe, or wor-
kes of it, that you shoulde not
thynke the lawe necessary to sal-
uacion: that is, that you shoulde
not thynke, that without you
kepe the lawe, and all the Cere-
monies of it, you could not bee
saued, as some thought, no man
could be saued, without he were
Circumcised in the fleshe, accor-
dyng to the old lawe. Gene. xvii.
Commaunded to Abraham, and
his posteritie, duryng the tyme
of the lawe: but against that opi-
nion, sancte Paule throughout
all his Epistles, laboreth and
sheweth plainly, that Circumci-
sion is not necessary to saluacio-
n, but that without Circumcision,
and workes of the lawe, such as
beleue in Christe, shalbee saued,
although

COLOSSIANS:

although thei neuert were circumcised. Ye, also he declarcth plainly, the lawe and the woorkes of the lawe, as Ceremonies, and Judicialles, not to bee kept vnder the pain of dampnacion, and as necessarie to saluacion, as without thei, no man could bee saued, whiche saincte Paule here improueth, and willeth that no man shold iudge another, good or bad, for meate or drinke forbidden in the Lawe of Moses, or for kepyng of holy daies, or not for kepyng holy daies, as Sabbath daies, feastes of newe Moones, or other holy daies, comauanded by the lawe, whiche if thei bee kepte as indifferent thynges, thei make no manne good, iust, or holy, for kepyng of them, nor yet thei condempne no man

THE II. CHAPTER:

man, if thei bee negleceded or omittid, and lefte vndoien: therfore no man should iudge another, good or euill, for dooynge or omittynge these workes, abrogated by Christe, and left to vs as workes indifferent.

2. Lette no manne iudge you, in meat or drynke.) Now he taketh away all holines, from meate or drynke, willyng that no manne shoulde coumpt holines, to be in meate and drynke, or in absteyning from the same, for the kyngdom of GOD, is not meate or drinke, but iustice, peace, and ioy in the holy ghost. Rcm. x. iii. And here he woulde no manne shoulde iudge another good, for absteyning from meate or drynke, or euill, for eatynge of meate, and drynkyng of drynke. This place doeth

COL 0 S S T A N S :

Dost shewe, that by Gods lawe,
meate and drynke are not for-
bidden to bee eaten of any man,
nor GOD careth not, what
maner of meate a man eate, so he
eate it with sobrietie, with ge-
uyng of thankes to God for it, as
to the onely auctor and geuer
of all meate, to all creatures for
the necessities of mannes, to fede
the body, that it maie be able to
serue God, and to do the worfes
of the spirite. Learne, that it is
not the meate, that entereth into
a manne, that defileth hym, but
that goeth out frō man, defileth
man, as cutt thoughtes, wordes
and deedes, adultery, fornicaciō
murther. &c. Mat. xv. Also, learne
here, that there is no maner of
meate, forbidden Christians, to
eate by Gods lawe, so thei eate
with

THE. II. C H A P I T E R:

with sobrietie, and with thankes
geuyng to God: yet Christians
may not vse alwaie, this their li-
bertie, for thre or fourre causes.
Firste, the ordinaunce of hys po-
wers, whiche hath decreed some
daies of abstinenēce, from this or
that kynde of meate, to this or
dinaunce of hys powers, it becom-
meth euery one to bee obedient,
and to kepe their ordinaunces,
as long as thei would haue the
kepte, as thynges expedient for
the commū wealth, peace, iustice
and good ordre, or for good pol-
litique endes. As the abstinenēce
from fleshe, the tyme of Lente,
whiche is an ordinaunce admit-
ted of manne, and of hys powers
and rulers, for many good cau-
ses and consideracions, & when
it shall please the hys powers, to
abrogated

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abrogate and take awaie, that
ordinaunce of the faste of Lent,
the hye powers maie lawfully
take it away, as thei shal thinke
mete and expedient, for the com-
mon wealth, and yet no parte of
Gods lawe taken awaie. Many
causes I thynke did moue the
rulers of the common wealth, to
institute abstinence, from fleshe
in Lent tyme. First, because that
that time of the yere, fleshe is for
the more parte out of season, and
not wholesome for mannes bo-
die, and for the more health of
men in their bodies, after Easter,
when thei shal eate fleshe again.
Secondly, that men shold moze
chastice theit bodies, that thei
beyng fastyng or kepyng absti-
nence, shold with moze earnest,
and inwarde affeccion, prate to
L.j. God

T H E I I C H A P I T E R.

God for thēselves, and for otherz
for ful belies, seldo geue fervent
prayer to God, or thākes hartie,
frō his harte, to God for his be-
nefites. Thirdly, that by absti-
nēce, men shoulde the better morti-
fifie, & ouercome al carnal affec-
tions. Fourthly, because this
time of Lent, is a time for beastes
to brede in, & thei shoulde be spa-
red that tyme, þ more store of cat-
tell shoulde be al the yere after, &
so of more store & plentie, cattell
shoulde bee better chepe. Fifthly,
that by abstinence of Lent, men
shoulde mortifie their carnall af-
feciōs, and be made more pure,
and cleane in conscience, against
Easter, þ thei myghte at Easter,
receiue worthely, the body and
bloud of Christe. For these and
many other causes, expedient for
common

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commō wealthes, I thynke this
tyme of Lent was instituted, of þ
old fathers of the churche, & not
that the fast of Lent, should iusti-
fie any mā, make them holp and
good, take awaþ sinnes, or satis-
fie for synnes, or that the eatynge
of fishe shold make a mā better
before god, then þ eating of flesh
by þ outward worke in it self, as
some hath taughte, condēnyng
them for heretiques and lollars
that eate but white meate in Lent
season, neuer generally forbi-
dyn by any lawe, to bee eaten in
this Realme: for in the Mōrthe
partes alwaic, the people did
eate white meate in Lent season,
without any prohibicō, to them
by the lawe. But this false iud-
gement of Lente, that it shold
be, by Gods lawe commaunded

L.ij. 03

THE ILL CHAPTER.

or that it was a Tradition of Christ, or of his Apostles, that it was necessarily to bee obserued, vnder the pain of danypnation, that it iustified menne, toke awaie sinnes, made men holy, or better then other, was a false opinion of Lent, not grounded vpon holy scripture: But this is come to ignorant men, by ignorance of holy scripture, mete and worthe to be improved, and spoken again, of all true preachers, pastors, and Curates, and of all men. And although God hath not appoynted to vs, any difference of meate in daies, but saith, that all maner of meate is pure, to them that bee pure, and that doth eate with genyng of thankes, to the lorde for their meate. i. Timo. iii. And that it is not the meate

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meate, that entereth into a man, that defileth a man, but it is that goeth out of the mouth, that defileth a man. Math. xv. Yet there is three or foure thynges, that prohibeth men, to use their libertie in meate and drinke. First, is the ordinaunce of the high powers, to whom it becommeth every subject, to be obedient in all lawfull ordinances, and causes, not contrary to Goddes lawe. The seconde, is the infirmitie or weakenes, of our brethre, whom we may not offend, by our meate and drinke. Ro. xiiii. The third, is a conscience erronious, thynging not lawfull to eate meate, and yet against his conscience doth eate: that man that so doth, offendeth God. Nam qui contra conscientiam edit, peccat. Ro. xiiii.

L.ij. i. Cor.

THE II. C H A P I T E R;

i. Corin. viii. His conscience erro-
nious, shoulde bee rectified, and
then let hym eate with a streight
conscience, rectified after true
knowlege of Gods worde. The
fourth, maie be for health of ma-
nes body, to preserue it from sic-
kenes. Fifthly, to mortifie car-
nall affeccions, lustes, and desi-
res, and to make the bodie, obe-
dient to the spirite of God, and
to doo the workes of the spirite.
This is alwaile to be noted and
obserued, that no man vse his li-
bertie, in meate, drynke, and in
other indifferent thinges, to ful-
fill the desires of the fleshe, whi-
che thyng many doeth, by whom
the worde of God, suffreth euill,
and is euill spoken of, emonges
Heathen, ye, emonges christiās,
and many be offended, iudgyng
other

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other with them. And suche people iudge some to do euill, when in eatynge thei doo not euill, but that thei maie dooe lawfully, by Gods lawe, and thei that euill iudgeth, offendeth God, and not thei that eate, with a rectified cōscience, geuyng thankes to God knowyng all meates pure to the pure.

3. Or in part of the holy daie, or new Moone, or of Sabbath daies.) He forbiddeth one to iudge another, for kepyng of the holy daie, or not for kepyng of it. Of the Sabbath daie, it is written. Leviti. xxiii. and for what intent thei were institute: thei were ordinated, that the people should rest, from all their bodily labors and come together, in a mete and conuenient place, to here the

L. l.ij. worde

THE III. C H A P I T E R.

woorde of GOD, to learne to
knowe God, and theiresselues, to
glorifie God, to praise vnto God
one for another, to geue than-
kes to God, for his benefites, to
them and to other, to receiue the
benefites, of the sacramentes of
God, and that these daies speci-
ally, men shoulde ceasse from all
seruile workes: that is, from all
sinne, and to serue GOD truly,
after that sort, as God hath ap-
poynted to bee serued, honored,
and worshipped of all menne, in
his holy scriptures. But alacke
for pitie, no daie God is serued
worse, then vpon the holy daie,
in many places, what eatyng,
drynkynge, riotyng, and surfe-
tyng, cardyng and disyng, swea-
tyng, and blasphemynge the holy
name of God, is vpon holy da-
ies,

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yes, it greueth euery good man to here it, see it, or to speake of it, whiche is vsed more vpon the holy daie, then vpon the woorkes daie. I will not speake of the drukennes, of the vnthristie spe-
dying, of mennes substaunce, v-
pon the holy daie, ye, more then
thei can get, the whole weke be-
fore; ye, parauenture some thyng
of the weeke folowyng, shalbee
spente, or it bee gotten, and that
when no nede requireth. It is no
merueill, though God doth suf-
fre such vnthristes, some tyme
to neede necessarie thynges, in
punishment of their synnes, and
yet parauenture, such vnthristes
and drunkers, thynketh thei
kepe the holy daie well, if thei
abstein frō handie labors. I wil
not speake of adulterie, fornicati-

L.v. cion

THE. I. C H A P I T E R.

ciō, flaundryng, backbityng one another: of craft, falsched, deceipt vsutie, periurie, contention, and debate, vsed vpon the holy daie, by the whiche, the holy daie is broken , rather then by handie woork, necessarie to be doen, vpon the holy daie, and yet the holy daie not brokē, but kept: God graunte that the holy daie maye be spente, as Gods woordē wilēth and cominaundeth . Also he wilēth, that no man shall iudge another, for feastes of newe Moones : Feastes of newe Moones, was celebrated euery monethe, as one as the newe Moone did appere: for it doeth appere, that these Colossias, worshipped the Moone as a GOD , and gaue Godly honor to it, whiche thyng the Apostle forbiddeth, and wilēth

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Ieth the not to honor the Moone
as a God, for it is no God, but
the creature of God, ordinated
for the commoditie of man: nor
to kepe holy daies, to honor the
newe Moone, nor yet to doo any
sacrifice, to any Idolle, as the
Heathen did. Al suche false wor-
shipping of creatures, for God,
is here forbidden, as thynges
vnlawfull, displeasynge God: or
to kepe holy daie in their names
or for their sakes, to do sacrifice
to them, to honor them, or wor-
ship them.

4 Which are shadowes of thin-
ges to come, the body verely of
Christe.) As he shoulde saie, dif-
ference of meates in daies, ke-
pyng of holy daies, as of y newe
Moone, of the Tabernacle, of
Pasche, of Pentecoste, and such
like,

THE II. CHAPITER.

like, are but shadowes of thynges for to come, and whē the bodies do come, of whiche thei wer shadowes, then ceaseth the shadowes: when the thing commeth it self, then ceaseth the figure, the thyng it self is come, lette vs care no more for the figure, wee haue the body, fare well the shadowe: These figures and shadowes in the old lawe, thei figured Christ the savior of the worlde to come thei figured þ he shoulde, sprynkle his bloud vpon the Crosse, for the redempcion, and saluaciō of the world, Christ is come, and hath shed his bloudde for our redempcion, and by hym alone, we be sauēd: therefore shadowes and figures, muste nowe cease, and no more be coumpted, as necessarie to bee kepte, to our saluacion,

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saluacion, for without theim, we
be brought to saluacion, that is;
by the mercie, grace, and good-
nes of God the father, for Chri-
stes sake alone, and not for oure
merites, or deseruynges.

Let no man make you
chote at a wrong marke,
after his awne chosyng,
walkyng in humblenes
and supersticion of An-
gelles, in those thynges
which thei haure not sene
goyng bainly, pufst vp, of
the mynde of their fleshe,
not obeiyng their hed, of
whiche the whole bodie
by ioyntes, and couples,
fixed and ioyned, recei-
ueth

THE XI. C H A P I T E R.

uetch nourisheinent, and
doeth increase by the in-
creaseinent of God.

Now more at large he moni-
sheth theim, to bee ware of pseu-
doapostles, & craftie deceiuers,
whom he setteth furthe in their
colours, mouyng theim to bee
ware of the, that study to plucke
awaie from theim, their rewarde
thei looke for, and to geue theim
pain for ioye, shadowes for the
thynges, figures for the veritie,
darkenes for lighte, shadowes
for the bodies, earthly thynges
for heauenly thynges, carnall
thynges, for spirituall thynges.
Note here how false Apostles, &
deceiptfull iugglers, go abouite
to deceiue theim, and turneth a-
waie from them, their heauenly
reward,

COLOSSIANS.

ward: such be thet, that teache
Moses for Christ, workes of the
lawe, for the Gospell, and woorkes
of the spirite, for true faithe
in Christ, Ceremonies, and man-
nes ordinaunces, and tradicio-
nes of like necessitie to Gods com-
maundementes, to be obserued,
or els of more necessitie. And in
this, these false Apostles, are
more to be blamed, that thei doo
it of a set purpose and mynd, ad-
visedly intenyng, to deceiue o-
ther, and in this their malice, is
more to bee noted and reprooued,
that thei studie to deceiue other,
and to plucke other from the ve-
ritie, of þ Gospell, into heresies:
suche bee thet, that stily defende
workes of the lawe, to be kept of
necessitie of saluacion, as Cir-
cumcision, Ceremonies, and o-
ther

THE. II. C H A P I T E R.

ther innes tradicions, to be obserued of like necessitie, as the commaundementes of GOD, & more esteme innes tradicions then Gods commaundementes, those bee thei, whiche Paule in this place, biddeth vs beware of, for thei goo aboute to plucke away from vs, our heauenly rewarde.

2 By humilitie and supersticio of Angels.) Here he sheweth by what meanes thei went aboute to deceiue them: that was, by humilitie, pretendyng great humilitie and mekenes, contempt of the worlde, of woldely honours and promocions, contempt of carnall pleasures and riches, in habite, countenaunce, and goyng, sad and deudutely, pretendyng great holines and perfeccio, and nothyng

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notyng els but holines, they
would be sene to menne to haue,
and yet thei were inwardly, Hyp-
ocrytes, disseinblers, full of ha-
tered, malice, and enuie, full of
pompe and pride, coueteous and
vainglorious, ye, verie greedy
Wolkes, clothed in shepes skyn-
nes, that thei might, by that mea-
nes, the soner deceiue the simple:
as þ deuill trassfigureth hymself,
into an Angell of lighte, that he
should deceiue the soner, the sim-
ple: so the Wolfe commeth clo-
thed in a shepe skinne, and so so-
ner deceiue the shepe, then if he
came openly, as a Wolfe in a
Wolfe skynne: So fained holi-
nes, and pretensed sanctite, decei-
ueth many. Also, pseudoapostles
went about, to deceiue these Co-
lossians, by religion of Angels.

W.J. as

T H E I I. C H A P I T E R.

as the olde translacon hath: Erasmus, by supersticion of Angels. What sainte Paule meaneþ here, I cannot well tell, excepte he meane, that false Apostles, phantasied some hye honoꝝ and worship, to be geuen to holy Angelles, if thei kepte the lawe, geuen by the ministracion of holy Angelles: and those to displease the Angelles that kepte not the lawe, geuen by Angelles: and holy Angelles to honoꝝ the, that obserued the Lawe so thei taught: the Angelles of God, to venge their injuries and displeasures, in the that did not kepe the lawe of Moses. So these pseudoapostles taught it, to bee a worshipþing of Angelles, to obserue the lawe, and the workes of the law as necessarie to saluacioꝝ, whiche thyng,

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chyng, saint Paule counteth
here, no honor nor worshippe of
Angels, but superstition of An-
gels, a pretense to honor Angels
and do dishonor them, and most
rebuke to Angels, that can bee
doen. Or els this place, maye be
otherwise expounded, after this
maner, that some pseudoapo-
stles, emong these Colossians,
studied to deceiue them: saying,
thei were the Angelles of God,
sente from God aboue, and that
thei had receiued certain visiōs
of angels, and of holy spirites in
some oracles, wherein thei were
shewed the will and pleasure of
God, and what god would haue
doen of menne in the yearth, and
that was, that thei muste nedes
kepe the lawe of Moses, and the
woorkes of it, or els thei saied,

M.ij. thei

THE. II. C H A P I T E R.

thei could not bee saued, whiche
thyng saint Paule improueth,
in all his Epistles, but mosse
plainly it is improued, and con-
deyned of the Apostles of Christ
Act. xv. Suche pseudoapostles,
was emōges vs some tyme, that
said, holy Angels, holy spirites,
and soules of men departed, to
haue appered vnto the, that thei
should goo this pilgrimage, or
that pilgrimage, to this Image
or that image, in suche a place, þ
thei should cause to bee saied or
song so many Diriges, so many
Masses, found suche a foudaciō
for Masses, for prescript praiers
purchase suche pardons, & suche
indulgences: and many like Re-
uelacions, hath been shewed to
men, as pseudoapostles saied, by
the whiche meanes thei deceiued
many

COLOSSIANS.

many, of a long tyme, but thankes be to God, their deceipte is knownen, in a maner to all men, how vain and foolish it was, & how ungodly, and how perilous and contrary to mannes saluacion and how it came not of God, but of the dewill, & was iuuented of men, & maintained for lucre sake.

¶ In those thynges, whiche thei haue not sene. As he would say, this deceipter feineth hymself, to haue sene in vision many thynges, whiche he hath not sene, and to haue heard many thynges, whiche he hath not heard, and to haue larned many thynges, whiche he hath not learned, as some haue feined them, to bee in a traunce, and in it to haue sene, the ioyes of heauen, the peines of purgatorie (as thei liyng, cal-

M.iiij. led

THE. II. C H A P I T E R.

led it) and of hell, and by what
meanes, men shoulde haue been
deliuered out of purgatory, whē
thei did see, or heard none suchē
thynges. And for this ende, thei
scimed suchē sightes, for lucre
sake, and that thei shoulde bee
coumpted of men, not as mortal
men, but rather as Goddes, and
men worshie that holy Angelles
shoulde come to theim, and speke
to theim Goddes will and plea-
sure, and that thei were worshie,
to be canonized for sanctes, and
of all menne esteemed holy men:
and yet saint Paule, calleth the
here deceiuers, and to go proud-
ly, as those that plaie in stage
plaies, Princes, or kynges, or
Goddes, beyng no suchē thyng,
as thei pretende to bee. In this
place, the Apostle semeth to me,

to

COLOSSIANS.

to make an answere , to the sat-
yng of pseudoapostles , seyng
that thei bee the Angelles , and
messengers of god, and that thei
do exhorte men to those thynges,
that God commaundeth by his
holyn Angelles, that is, to the ke-
pyng of the lawe, and of workes
of the Lawe , and that thei that
kept the law, did honor Angels,
and the breakers of the lawe did
not honor, but despised Angels,
and God also, whose messengers
the Angelles was, and that thei
were sure , their doctryne to bee
true , because thei had it of the
Angelles of G O D : To this
saint Paule answereth, saiyng:
that thei exhorte men, vnto that
thyng thei knowe not , whiche
thei nether haue seen, nor harde,
for thei knowe not (saith he) the
M.iiiij. lawe

THE II. C H A P I T E R.

law, and the workes of the law,
to be shadowes and figures, ge-
uen for a tyme, till the body and
veritie did come, & then to cease
and to bee no more, as necessarie
to saluacion: now the body and
veritie is come, whiche is Christ
our savior, whiche these shado-
wes and figures did represente.
Therefore, the lawe is not now
to be kept of necessitie, to salua-
cio, and that is the chief matter,
that saint Paule here laboreth,
so diligently to teache, & to haue
it perswaded to al men. Se how
earnestly euill men, went aboue
in Paules tyme, to teache false
doctrine, and how thei saied, thei
had it of Angelles, and the true
worship of God and of Angels
to be init, and God and his holy
Angelles to bee dishonored, if
their

COLOSSIANS.

their doctryne were not kepte. Paule saith, thei knew not what thei spake, and that thei walked vainly, and to no profit, and yet thei were proude men, proude of their doctryne, auauncyng them selfes of it. Like to theim hath been in oure daies, teachers of pilgrimages, of Masses of scala cæli, patrons of purgatorie, ma- intainers of worshippynge of I- mages, & defenders of them, thei wer thei of whō Paule speaketh i. Timo. i. Thei knewe not what thei spake, and affirmeth to bee true, which thei knewe not to be true, nor of what foundacion, it hath his truthe; all suche decei- uers, saint Paule here sharply reproueth. He saith, thei goo proudly, bearyng an hye coun- tenance, as all the worlde were

M. v. theirs.

THE XI. CHAPTER.

theirs, as all leatnyng should
hang at their sieues, & thei onely
and none els, to be defenders of
faith, and of al godly leatnyng,
and yet saint Paule saith, thei
go in vain, thei profite neither
thēselves, nor other, thei be pufte
up, with the wisedō of the fleshe,
and thynde thēselves to haue all
Leatnyng, when thei do not vn-
derstante, those thynges they
speke of and affirme, with great
audacitie & boldnes as thei wer
in Goddes bosome; thei seke not
the glory of God, but their awne
glory and profite, and thei fein
them to haue had, visions of an-
gels, of holy sanctes, reuelaci-
ons, for pilgrimages, Pardons,
paintyng of stockes and bloc-
kes, suche was the holy maide
of Kent, whose craft and deceipt,

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is knownen almooste to all menne
how she deceiued many.

4 Thei doo not obtem the hed,
in whō the whole body by ioyn-
tes, and couples ioyned, increas-
seth by the increasement of God.)
Here is þ cause shewed , of their
decepte, the cause is , that they
haue not Christe , thei seeke not
Christe, the hed of the Churche,
thei haue not Christ, alwaies be-
fore their iyes , thei seke not his
glory, but their awne glory, thei
referre not all thynges thei haue
receiued to Christ , but to other,
as to angelles, to spirates, to the
selfes, their merites, or to the me-
rites of other, and not to Christ,
whiche is our whole health, life,
perfeccion, and saluaciō, in whō
is all goodnes laied vp for vs,
and without whom , there is no
goodnes

THE II. C H A P I T E R:

goodnes commyng to vs, and in Christ all good thynges increaseth, to a ful perfeccio, and without Christe, no good thyng increaseth, or cometh to perfeccio.

Wherfore, if you be ded with Christ, from the Elementes of this worlde, why as liuyng in the worlde, are you holden with such tradicions, as though you liued in the worlde? Thou shalt not touche, thou shalte not taste, nor handle, whiche all thynges doo hurte to man, because of the abuse, of the comaundementes and

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and doctrines of menne,
hauyng a pretense of wi-
sedom, by supersticio and
humilitie of mynde, and
dāmage of the body, and
not by honor, to the satis-
fyng of the fleshe.

Paule moueth these Colossiās
to returne no more to thinke, the
lawe or woorkes of it, necessarie
to saluacion , or dampnable to
omit it, after this maner. If you
be ded with Christe, from the E-
lementes of the worlde : that is,
from the lawe, and from the Ce-
remonies, sacrifices , and Judi-
ciall commaundemētes, why as
you were vnder the lawe, do you
so muche regarde the lawe , and
thynke you shalbee dampned, if
you kepe not the Lawe ? Hath

nos

THE. II. CHAPTER:

not Christe redemed you? And
broughte you to healthe, to life,
and to saluacion, and to all per-
fection, that you nede no help of
the lawe, to obtain any holines,
goodnes, or any perfeccio? The
lawe brought you to no holines
nor could geue you no holines,
why wil you then forsake Christ
the aucthor of whō all goodnes
commeth, & runne vnto the law,
and require of it iustice, & righ-
teousnes, that canot geue to you
those thynges? Therefore, for as
muche, as the lawe is abrogated
by Christe, why will ye turne to
it agayne, and thynke it necessary
for saluacion? For by Christe, is
life and saluacion, without all
helpe of the lawe. As Paule here
reprooued y^e Pseudoapostles: sai-
yng, no manne could bee saued,
without

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without the lawe, and the wo~~rd~~
kes of the lawe, and those thyn-
ges that were commaunded in
the lawe: so he reprooueth those
men that saie, men cannot be sa-
ued, excepte thei kepe mannes
tradicions, as necessarie for sal-
uacion, as Gods commaunde-
mentes, whiche thyng Christ re-
proueth in the Phariseis. Math.
xv. Callyng theim Hypocrytes,
breaking Goddes commaunde-
mentes, for their tradicio~~s~~, whi-
che thei preferred, aboue Gods
commaundementes, or els made
the equall, with Gods commaū-
dementes. Paule here dooth not
condempne, Ciuill ordinances
and statutes, that proueth Gods
woordc and glorie, that causeth
peace, and concorde, equitie, and
iustice, and a good ordre, emon-
ges

THE. II. C H A P I T E R:

ges the people of God, and that moueth men, to vertue and godlines, all suche lawes or Tradicions, he approueth, but he will that no Ordinaunce of manne, should be preferred, aboue Goddes Lawe, or made equall with Gods commaundementes, nor iustice, holines, rightheousnes, to be required of mannes Lawes, Tradicious, or of Ceremonies, inuented and made by man.

2. Thou shalte not touche, thou shalte not taste, thou shalte not handle.) Paule speaketh here, in the persone of Pseudoapostles, whiche studie to bryng Christians from Christe, to Jeweshnes agaith: saying, thou shalte not touche vncleane thinges, as ded bodies, or leprose (by the which is signified in the lawe, synnes,

COLOSSIANS.

or vncleane vices, þþt thei shold
not be committed, thou shalt not
cast this meate, for it is vncleane,
and forbiddon to be eaten. Mea-
tes of themselves, was never vnc-
leane: But thei were called vnc-
leane, for twoo causes, the one
was, that the lawe did forbide, to
eate them, and so thei wer called
vncleane: the other was, for si-
gnificaciō of an vncleane thyng
that was signified by it: But
nowe, no maner of meates, is
vncleane, to them that be cleane
Tite, i. omnia munda mundis. All
thynges are pure and cleane, to
theim that bee cleane, and are to
be receiued, with geuyng of thā-
kes to God, except Maiestrates
do commaunde the contrary, or
the infirmite or weakenes, of
oure brother, or oure erronious
A. j. conscience

T H E I I. C H A P I T E R.

conscience do will the contrary,
for these causes, a man must abstain from his libertie in meates
and not vse it at all tymes. Men
should not put holines in absti-
nence from meate, or sinne in ea-
ting soberly, with geuyng of tha-
kes to God, for the kyngdome of
God, is not meate and drynke,
but iustice, peace, and ioye in the
holy Ghost. Rom. xliii. Euen so
it was with vs, in tymes past.
Was it not forbidden, to touche
this holy vessel, vnder pain of
suspension, or dedly synne? And
to eate meate permitted of God,
was it not coumpted worse, then
to breake Goddes commaunde-
mentes? As vpon the fride, to
eate white meate, as egges, but-
ter, and Chese, was estenied as
greate an offence, as Thefte
murder,

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murder, adulterie, these was not
coumpted so greate an offence,
before God, as to eate fleshe, v=
pon the fridaie, or in Let tyme,
although he y^e did eate flesh, was
sick, or by Matistrates licēsed,
that was coumpted such a great &
abominable offence, before God
that GOD could not, or rather
would not, forgue that offence,
and suche was more abhorred
of meynie, then he that had com-
mitted theste, murder, and adul-
terie: but thankes be to God, for
right knowlege now geuen, and
let euery one vse their knowlege
and Christian libertie, to Gods
glory, to the profite of their nei-
ghbors, & not to satisfie the car-
nall appetites, lustes, and desi-
res of the fleshe, for if we lue af-
ter the fleshe, we shal dye, Ro. viii

¶.ij. But

T H E I L C H A P I T E R.

But if we shall mortifie, the affections of the fleshe, by the sprite of God, we shal liue. Ro. viii
And optein life eternall. Gala. vi.

3 All these do perishe in the vse, after the preceptes and doctrine of men.) He speaketh of meates, whiche after thei be eaten do pestishe: that is, thei go into the belly, and some parte fedeth the body, and other part goeth into the excrementes, and those meates, bryngyn synne, and death, if thei be eaten, or abstained fro, as necessary for saluacion, or coupted dedly synne, to eate theim nowe, after the Gospell shewed, for it is not the preceptes, or doctrine of man, that maketh a man holy or vnholy, but it is the kepyng of Goddes commaundementes, that maketh a man acceptable to

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to God, whiche no man can doo,
without Gods fauor and grace.
Meate is abused, if men do put
holines, iustice, vertue, rightheous
nes, life, & saluacion, in meates,
or in absteyning fro the, or think
synne in eatyng theim soberly,
with thankes to God : as some
hath put, greate holines in fishe,
and synne in eatyng of flesh, whe
as holines before GOD, is no
more in eatyng of fleshe, then of
fish, so he that eateth, do not con-
tempne any ordinaunces, of hye
powers, and without offence, of
the weake in knowlege, and for
to serue God, with all goodnes:
so thynges that bee indifferent,
of theimselfes, if thei bee taught
as necessary to bee kept for sal-
uacion, or that it is dedly synne,
to omitte them, then thei are cal-

R.ij. led

THE II. CHAPITER.

led to perishe. For then thei doo hurte, then thei are not taken, as thei should bee taken: and therefore the Apostle saith here, that thei doo perishe, because thei are not taken, as thinges indifferēt.

4 Whiche hath a pretence of wisedom, by supersticio and hūblenes of mynde, and by hurt of the body.) He saith, that the doctrine of Pseudoapostles, had a similitude, or likenes, or apparaunce, of holines, but not holines in deede, & that apparaunce it had, by three thynges special- ly. That was, of supersticion, of humblenes of mynd, & of greate punisheiment of the body. Supersticion, was, when thei feined to theimself, a waie of holines, whiche thei followed, makyng theim holy; followyng that vo- luntary

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Iuntary Religion, or Godlines,
inuented by themselves, by men
or by mannes Tradicions, Do-
ctrynes, or Ceremonies, thyn-
kyng þ to bee, a more true wor-
shipping of god, then to worship
God, as was appointed, to wor-
shippe God, in holy scriptures.
And of this sorte, there was verie
many, that were couinpted holy,
and more holy then other was,
onely for kepyng of mannes tra-
dicions and ordinaunces, as of
this sorte, was many Religious
men, called holy, rather then for
kepyng of Goddes commaun-
dementes, whiche thei scarcely
knewe, and yet thei were couin-
pted holy men, before the world:
but this holines, was no holines
before God, but plain supersti-
cion, & to this holines, I would

¶.iiij. saie

T H E I I. C H A P I T E R.

late superstition, men was more ready to, then to bee holy before God, in kepyng Goddes commandemētes. The second cause, why the doctryne of pseudoapostles, appered holy, was because thei that preached, appered humble and meke, before the worlde, and contempniers of the worlde, and of worldely honours and riches: dispisers of carnall pleasures, and lustes, was thoughte to care for no worldly thing, but for God, and for heauenly thynges, and yet thei were inwardly, vain gloriouſ, and would bee coumpted holy, and good, iuste, and righteous, that had deserued heauen, and heauen to bee their awne, for their merites, and deseruynges, and onely for kepyng, of mannes tradicions, ceremonies

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ceremonies, and other inuencions
of man, of the whiche, comineth
no holines before God, but su-
persticio. The third thyng, wher
by Pseudoapostles appered ho-
ly, was by their greate pain, la-
borz, and abstinence thei tooke
in their bodies, as by greate fa-
styng, long prayng, and greate
watchyng, rising at Midnicht,
or Cocke crowe, long Matyns,
and Euensonges, and other ma-
ny Ceremonies, by the whiche,
their bodies wer castigate, & tor-
mented many waies, with harde
beddes, and little time restyng in
them, wearyng heire clothe, next
their skynnes, yron aboute their
middle, beatyng themselves ofte
tymes, with whippes, & scorges
and suffre other, to scorge theim
with whippes, þ thei might suf-
fre

THE III. C H A P I T E R.

fre pein in their bodies, that by that meanes, thei might deserue heauen, and be worthie, the glory eternall: but by that meanes, thei could not come to eternall glory, with God the father, whiche requireth none suche thynges, at their handes, to come to heauen: But G O D requireth, that thei shoulo bee followers of Christe, and suffre paciently affliccions, that God sendeth to them, or chaunce to them in the worlde, and to haue a sure faith, and trust in Gods mercie, grace, and fauor, and onely by the mercie of G O D, to come to saluacion, for Christes sake only, and not for their awne woorkes, deedes, or merites, or other their punishmentes, had in their bodies, by the which, thei obtain no

COLOSSIANS.

no iustice, holines, nor perfeccio
before God y faither, although,
parauenture before the worlde,
thei were coupted holy, for those
thynges . But what haue these
pseudoapostles, obteined before
God? Any iustice, holines, God=
lines, by their supersticion, fey=
ned humblenes , and by muche
maceraciō of their bodies: Su=
rely no holines, nor iustice with
God, nor yet no honor in Gods
sight, but rather dishonor, sinne,
and wickednes , for thei haue
soughte holines , where no holi=
nes was to be gotten, as of mea=
tes, drynkes, holy daies, Cere=
montes, of mennes Tradicions,
phantasies , and inuencions , of
chastyng the body , out of mea=
sure, contrary to Gods lawe, for
thei do not geue the body , such
moderate

THE. III. C H A P I T E R,
moderate sustenaunce, as was
necessary for it, to preserue it in
health, to serue the spirit of God
and to bryng furthe, the workes
of the spirite.

C The. iii. Chapiter.

Herefore if you
haue ryse with
Chyoste, seke
those thynges
that are aboue, where
Christe is sittynge, on the
right hande of G D.
Care for those thynges,
that are aboue, and not
vpon earthly thynges.
For you be ded, and your
life hid with Christe in
God: when Christe shall
be

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be shewed your life; then
you with hym, shal be sh-
wed in glorie:

The Apostle exhorteth these
Colossians, and in them, al chri-
stians to all holines, and Godly
conuersacion of life, and that of
the resurreccio of Christ, willing
all men to dye with Christ, & to
arise with Christ. As Christ died
once, he dieth no more, so should
al men die, frō all syn, & no more
to returne again to sinne. To a-
rise with Christ, is to arise from
syn, by true penance, & to walke
in a new life: a new life, knoweth
no old sinnes, no carnall affecci-
ons, no woorkes of darkenes, it
abhorret hypocrysy, and super-
sticion, and all Idolatrie, all fil-
thie lustes, desires, or pleasures,

THE. III. C H A P I T E R.

it doth seke iustice, not of þ lawe
nor of the workes of the law, nor
of cetermonies, or Tradicions of
menne, of mannes Religion, nor
yet in these thynges, putteth any
holines, or iustice, nor thynketh
not Goddes honor or worship,
to stande in outward thynges,
but GOD to bee a spirite, and
would be worshipped in spirite,
and in truthe, by true faithe in
Christ, and not only with a wor-
shippe, appoynted to worshippe
God, of man, & not of god alone.

2. Seke those thynges, whiche
are aboue, where Christe is sit-
tyng, at the right hand of the fa-
ther.) If you be rise with Christ
it is youre duetie, not to seeke
yearthly thynges, as worldely
honors, and promocions, digni-
ties, or worldly riches, but a-
boue

COLOSSIANS.

bouie all these thynges, to seekē
those thynges that are aboue,
that is, the heauenly ioye, and
blisse, life, and eternall felicitie,
and the waies to come to theim,
that is, by true faithe in God, by
sure hope, and perfite Chatitie,
and by other Godly workes, ap-
poynted of God, to be doen of al
thē, that shall come to that place
where as Christe is sittynge, on
the right hande of God the fa-
ther, to certifie vs, that all thei,
whiche shall arise with him, shal
come to þ place, where as Christ
is, and that by Christe onely.

3. **S**eke heauenly thynges, and
not earthly thynges.) That thei
should moze earnestly sette their
mynedes vpon heauenly thynges
moze then vpon those thynges,
that are vpon the yearth, or par-
tein

THE III. CHAPTER.

tein to this presēt life, by yearthly thynges, he vnderstandeth all the lawe, workes of the lawe, as Circumcision, Sacrifices, Ceremonies, diuersities of meates, daies, apparell, and all the workes of the lawe comaundered vnder pein of death, to bee kepte, whiche thing, saint Paule doth not admit. Finally, by yearthly thynges, he vnderstandeth all thynges, in this present life, that plucketh mennes hartes & myndes, from God, and maketh the, to set more by them, then by God or by his worde, or by heauenly ioye, and the waie to come to the heauenly ioye.

4 For you bee dedde, and your life hid with Christe.) Nowe he sheweth the cause, why they shoule seke thynges aboue, and not

COLOSSIANS:

not beneth, or earthly thynges,
for thei are ded from earthly
thynges, that thei should lue to
Christ, by true faithe, and God-
ly conuersacion of liuyng, for
their lifes are hid in Christ, and
with Christe shall appere, when
he shall come in greate glorie,
companited with all the holy an-
gelles of heauen, to iudge the
quicke and the ded. Therfore in
Christe, let all our trusste be put,
and desire of hym onely, healthe,
life, and saluacion. And if any
should moue you, to despaire of
the life to come with Christe, for
affliccions, or aduersitie, that
should chaunce to you in this
life, remembre that your life, is
hid in Christe, and doth not ap-
pere, to bee called a life, but ra-
ther a misery, bothe for the shor^z

D.j. tenes

THE III. CHAPTER.

tenes of it, and also for the trans-
istorie pleasure of it, but then it
shalbee shewed, in the glorious
coming of Christ, as a righteous
judge, both of quick & ded. Now
ye se that the life of the faithfull
is hid here in Christ, and is kept
by humblenes of the Crosse, as
the faithfull had no life, but in
the last daie, it shalbe shewed, to
be a ioyfull and blessed life, whi-
che nowe appereth not blessed.
This place maketh men sure, of
the life to come in another world
whiche, carnall and worldly me,
thynketh not of, nor yet beleueth
to come, and it moueth men, to
haue sure faithe, and constaunt
hope in Christ, and of the glory
to come in Christ, and by Christ.
Also it teacheth the life, of faith-
full men to appete, here in this
worlde

COLOSSIANS:

worlde, to be nothyng lesse then
a life, ye, good menne dooth here
appere, as thei were utterly for-
saken of God, and abiectes of al
menne, and yet God hath reser-
ued for theim, a gloriouſ life in
the worlde to come, & for hope of
that life, here all aduersities, are
to be borne paciently.

Therefore, mortify your
members, whiche are v-
pon the yerth, as whordō,
vnclēnes, vnnatural lust
euill concupiscence, and
coueteousnes, whiche is
the worshippe of Idols,
for the whiche, the ire of
God is wont to come, v-
pon al vntractable childre
D, iſ. emonges

THE. I. C H A P I T E R.

emonges whō, you wal-
ked soine tyme, when you
liued emonges them.

Now he moueth theim, to kill
and mortifie, all vice and synne,
that vertues might bee sette in
their places: and first, he willeth
theim, to mortifie their earthly
meinbers, that is, all the woxkes
of the fleshe, whiche be rehersed.
Gala. v. Worthy to bee eschewed
for thei exclude menne from life,
and bryngeth death to the doers
excepte thei repent, and call to
God, for mercie and grace. And
first, he willeth men to put away
whoredome, aduoutrye, fornication,
and all vnclemnes of the
body, for these vices displease
God, prouoketh God to powre,
his Ire and Vengeaunce vpon
men,

COLOSSIANS.

men, and vpon the wrold. Gene.
vi. Ephe. v. Thei kill the body,
bryng to it many incurable sic-
kenes and diseases, & thei bryng
shame to men in the wrold, losse
of goodes, riches, & inheritaunce
ofte tymes death of the body, by
whores, and finally, thei shutte
out men from heauen. These vi-
ces are mortified or killed, when
we forsake theim, and flee theim,
and al occasions of them, be put
awaie from vs, and wee geue no
place to them, nor yet to no occa-
sion of theim, but that we morti-
fie theim, by little and little, by the
workyng of the spirite of God,
whiche maketh that synnes, al-
though thei be in vs, and we can
not be without theim. i. lho. i. Yet
thei reigne not in vs, nor we bee
not obedient to the desires of
D. iij. synne,

THE III. C H A P I T E R.

synne, and that not of our selfes, but by the spirite of God. But what thyng shall moue men, to forlake synne, and mortifie the desires of syn? Surely nothyng more moueth, to abhorre synne, then the remembraunce, how filthy a thyng synne is, how it displeaseth almighty God, what shame, confusion, & pein, sorowe, and wo euerlastyng, it bryngeth with it, howe it destroyeth, both body and soule, what vengeance of God it prouoketh, to be powred vpon þ whole world: for God is the God, that willeth no synne to be doen, nor will suffer no synners, to dwel with him in his tabernacle. Again, to remember, what ioy, what blisse, & what eternall felicitie, commeth to them, that killeth all synne in them

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them, and abhorreth it, and studieth to liue Godly, in all goodness. Synnes are to be mortified firste, by true penitence, and repentaunce for synne, forlakynge synne, and abhoring it, and never intendyng to returne again to syn. Secondly, by true faithe in God the father, trustyng surely, in his mercie and grace, that he will forgeue hym his synnes, not for his deedes, woorkes, or merites, but onely for Christ Jesus sake. Thirdly, by walkynge vseinedly, in a newe life. Who redome is here reckened, firste, to be mortified, because it is moste daungerous, þ vice, hihgest provoketh God to powre his vengeance vpon men, because men oft tymes estemeth it, as least of all synnes, and yet moste of all

¶.iiij. synnes

THE, II. C H A P I T E R.

synnes, it sonest killeth both bo-
dy and soule, & shutteth out men
from heauen. i. Corin. vi. Gala. v.
And God will punishe fornicato-
res, and adulterers, Hebre. xii.
So he will that al maner of ad-
uoutery, and fornicacion, should
be clerely put awaie, and all oc-
casions of them. He willeth also
that men should mortifie, all co-
ueteousnes, and all vnsatiable
desire of inoney, of worldly ri-
ches, and goodes, & woulde not
that any shoulde loue money,
more then GOD, nor make his
God of his money, as the coue-
teous man doth, setting all his
mind and harte, vpon the good-
des of the worlde, louyng them
better then God, takyng more
pein, to gette the gooddes of the
worlde, then the true knowlege
of

COLOSSIANS:

of God, and of his holy woord, rather forsayng God, then his riches, and moze soray, for losse of worldly riches, then for losse of God. Suche coueteous men, vnmerciful, shal not possesse þ kyngho of heauen, for thei loue dar-kenes, better then light, and therfore thei shall goo to darkenes, and to euerlastyng pein.

2 For the whiche, commeth the vengeaunce of God, vpon al in-tractable children.) Marke here for what thynges, commeth the vengeaunce of God vpon men, not for white meate eate in Lent season, or for egges eaten vpon the Fridaie, but for fornicacion, aduoutery, vnclemnes, euill lustes, and concupisances, coueteousnes, and such like, forbidden by Goddes lawe, whiche prouo-

D. v. keth

THE III. CHAPTER:

beth the Tre God , and his bens-
geaunce . Learne that pena fol-
loweth synne, that none thyke,
that thei may lawfully synne, or
that thei shall escape vnpuni-
shed for synnes , for God loueth
no synne. Psalmc.v . And he will
not suffre syn to be vnpunished.

3. Emonges whom you walked
when you liued emonges them .) He sheweth that these Colossias
was poluted with those greate
vices; soone time when thei liued
as heathen Gentiles, knowyng
nothyng of God , but nowe thei
are washed , and purged from
their synnes , by Christe alone,
and not by their workes, deedes
or merites. Here we maie learne
those that was some tyme euill,
and filthy synners , nowe to bee
good and iust men, to condēpne
the

COLOSSIANS:

the olde saiynge; once euill & euer euil, for if þ̄ saiynge should be alwaies true, none of vs al should be good, for we wer al once euil, by nature we are the children, of the Ire and wrathe of God, and the children of darknes, now by Christe, we are made the welbelued children of God, through his mercie and grace, for Christes sake alone.

Now truly put awaie all ire, indignacio, malice euil speakeyng, filthy speakeyng from your mouth, lie not one to another, after that you haue put of the old man with his dedes, and haue putte on a newe man, whiche is renewed

THE II. CHAPTER.

newed to knowlege, and his Image whiche hath made hym, where as is no Gentile or Jewe, Circuncision, or uncircumcisio, Barbarous or Sathan, bonde or free man, but all in all is Christ.

Here the Apostle moueth men to put awaie al sinnes, that vertue may be sette in their places. And first, he willeth all ire, indignacion, malice, rancor, enuie, launderyng of other, filthy spekyng to clerely to bee banished, from mēnes mouthes & that no communicacion, should be had einonges men, but suchē as becommeth sanctes. Eph. v. That GOD might bee glorified, and other

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þther edisfied.

2 Lie not one to another. Here
is forbidden all liyng, craft, fals-
hod, or deceipte, in byyng and
sellyng, in the whiche, is vsed
muche craft and deceipt, and vs-
ed of so many, and so ofte, as it
wer a lawfull thyng, and not a-
gainst Gods law, one to deceiue
another, in byyng and sellyng.
It is no small vice, that byyn-
geth men to hell, and to death:
liyng, crafte, and deceipte, byyn-
geth to death. Therfore, thei are
to bee eschewed, and fledde of all
christians, how so euer proffita-
ble thei bee, or appere to bee to
men. And this thyng, is greatly
to bee lamented, emonges Chri-
stians, that after such knowlege
of Goddes truthe, had emonges
vs, that so many haue delight in
liyng,

THE. III. C H A P I T E R:

lyng, in crafte, and falsched, for
lucte sake, ye, this is more to bee
lamented, that suche euil men be
not ashamed, to confirme their
lye, craft, or falsched, with an oth,
callyng God to witnes, of their
lyes, crafte, or falsched.

3 After that you haue putte of,
the oide man with his deedes.)
Now he sheweth the cause, why
thei shold eschewe synne & vice
because thei haue put of, the old
man, with al his concupiscences,
lustes, and desires, by true faith
in Christ, that thei shold walke
no more, after the old man, & his
affeccions, but that thei shold,
put one a newe man, that is, the
sprite of God, and walke after
hym, and bryng furthe the wor-
kes of the sprite, euery daie by
all their life tyme, hauyng their
hartes

• COLOSSIANS:

hartes and myndes, ruled by the
same spirite.

4 Whiche is renewed to knowle-
ge, and to the Image of God,
that hath made hym .) Here is
shewed, how we shall put on the
newe manne ; and be renewed in
hym, it muste be by knowlege of
GOD the father , whiche, hath
made vs , like to his Image.
Gene.ii. Whiche regardeth not
persons, nor careth not whether,
he be a Jewe or a Gentile, Scot
or an Englisheman, seruaunt or
Master, a man or a woman, but
Christ is all in all thynges, that
is, he that hath Christe, hath all
thynges, as all holines, iustice,
and righteousnes . If the newe
man bee put on, by knowlege of
God, whom put theron, whiche
knowe not God, nor his worde?

¶

THE. II. C H A P I T E R:

If men be renewed in the spirite
of God, by knowlege of God, in
whō are thei renewed, that kno-
weth not God? But in the spirit
of the deuil, how can thei folowe
Christ, and do his commaunde-
mentes, that know not God, nor
yet his will by his worde? Gods
will and pleasure, is knownen by
his worde, therefore, leatne how
necessary a thyng it is, to knowe
God by his worde, for the salua-
cion of manne consisteth, in this
true knowlege of God. Iho. xvii.

Put you on as elect of
God, holy and welbelo-
ued, the bowels of mercy
gentenes, modestnes, ine-
kenes, softnes, sufferyng
one another, and mutual
for-

COLOSSIANS.

forgiving one another, if you haue any complaint agaist any, & as christ hath forgiuen you, so doo you.

The Apostle moueth these Colossians, and in them all Christians, to haue the same vertues, that the electe of God to eternall saluacion hath, and in them to walke, and increase euery daie, more and more, & these vertues sheweth to vs, who be elected of God, and who not, as farre as manne can iudge, by outwarde chynges. The elected of God, to euerlastyng ioye and blisse, thei cle and hate all vice and synne, thei loue vertue, and Godly liuyng, and in it do walke, al their life tyme, by true faith, and workes of the spitle.

P.s. 2 Bowel-

THE. III. C H A P I T E R.

2 Bowelles of mercie, gentles-
nes.) He sheweth what vertues,
the elected of God should putte
on: he willeth them to put on, the
bowelles of mercie, that is, that
thei should haue like pitie and
compassion, as hath mothers, to-
wardes thsir children. The in-
ward partes of mothers, be mo-
ued to helpe, when thei here or se
their children, wante necessaries,
and thei wil helpe their children
to their powers: so shoule euery
one of vs, be affected one to ano-
ther, as the mother to her childe.
This place reproueth all cruell
menne, that be vnmercifull, that
care not for other, so thei be well
themselves, and liue in all welth
and pleasure. Also he willeth
that thei shoule be gentle, meke,
modest, sober, discrete, soft, hum-
ble.

COLOSSIANS.

ble, and lowly to all menne: and here is rebuked stubburne, studdy, froward, ouerthwarre, cruell, and all froward manets.

3 **S**ufferynge one another.) He moueth theim, to suffre all iniuries and wronges paciently, and one to beate with another, and readie to forgue displeasures and iniuries dooen one to another, and not to geue checke for checke, or taunt for taunt, nor to auenge hymself of iniuries, but to forgue, and to prate for them that do vs iniury or wrong, after the example of Christ: but of these thynges, more largely is spoken. Eph. iv. iv.

Abovē al thinges haue
Charitie, whiche is the
bonde of perfeccion, and
P. is. the

THE III. C H A P I T E R.

the peace of God , maie
triumph in your hartes,
in the which you are cal-
led in one body , and bee
you thankefull.

Monges all vertues, Charitie
excelleth, for it is the bond of
all perfeccion , and knitteth all
vertues together, & by the which
Christians bee knit together, by
suche a bonde of charitie, as can
neuer bee losed: for as membres
bee knit in the body, by ioyntes,
so Christians by Charitie , and
one cannot be separated from a-
nother , for it byndeth members
of Christe together , and it ma-
keth perfite the whole body. A-
gain of the contrary, ire, hatered
enuie, debate, strif, and conten-
cion, plucketh the body in peces
where

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Where as by Charitie, all members are made perfite.

2 And the peace of God, maie triumphe and haue vyctory in youre bodies.) That is þ peace of God, maie ouercome in you, al i te þ enuie, hatred or malice, intury or wronges, and let hym chynke he hath victorie, that is, in peace with his enemies, and aduersaries, that hath doen him intury or wrong, not desirynge any vengeaunce of hym, but praiyng to God, that he maie repent, and amend his naughtie life, remitting all iniuries freely, from his harte: and this is the peace, not of this world, nor of the flesh but it is þ peace of God, whiche God worketh in peaceable men, whiche shalbe called the childe[n] of GOD, Math. v. And to this
P.iss. peace

THE. III. C H A P I T E R.

peace we bee called of God, that
we should thinke al one thing, &
that after Jesus Christe, & that
wee should bee one, thankefull,
kynde, and louyng to another.

The worde of G OD
maie dwell in you abun-
dauntly, with al wisedō.
Teache and monish one
another, with sōges and
praisynges, and spiritual
Psalmes, with thankes,
syngyng in youre hartes
to the Lorde. And what
soeuer you shall dooe, in
worde or indeede, do all
thynges in the name of
our Lorde Jesu, geuyng
thankes to God, and the
father

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father by hym.

The Apostle moueth theim,
that thei should receive the do-
ctrine of God, and that it should
not, onely of theim bee learned,
but also, that it should dwell in
them abundauntly, and be sure-
ly fixed in harte and memorie, &
that one of thei should teach ano-
ther. And here Lyra saith, that
it is required of vs, þ we should
haue all vnderstanding of holy
scriptures. Glosa interlinia. But
how or when, will thei haue the
vnderstanding of holy scriptu-
res, that will not rede holy scri-
ptures, nor yet here them red, or
skarfe can suffre, that other rede
holy scriptnres. This place re-
proueth thei, that would not
haue laye men, to rede holy scri-
ptures, that thei might vnder-

P. iij. stande

THE III. C H A P I T E R.

stande them: If it be not lawfull
for laye menne, to rede the holy
scriptures, nor yet to study them
when shall the worde of G O D,
dwel in them abundauntly? For
the true knowlege of scripture,
is gotten by readyng, studiyng,
hearyng the rede and declared:
and here he speaketh, aswell to
laye menne, as to priestes, for he
would haue all menne perfite, in
the knowlege of the truthe, that
they might liue after the truth:

2 In all wisedō, teachyng and
monishyng theselves and other,
in all wisdom, necessary for sal-
uacion. Here note what diligēce
the Apostle requireth, that one
should teach another, in the true
wisedome, and euery one accor-
dying to his vocaciō, with great
reuerēce, honor, and Godly feare

The

COLOSSIANS.

The woorde of God is to bee in-
treated, & handeled, with greate
wisedome and sobernes, and not
rashly, foolishly, boldly, or vn-
discretly, and therfore he addeth
with all wisedom, bothe of God
and of man; the woorde of God
seyng it is holy, and sheweth vn-
to vs, the eternall will of GOD
it requireth a man, all dedicated
to God, whiche maie vse ofte ty-
mes, fervent praier to God, and
the whiche hath the feare of god
before his iyes alwaie, willyng
at no tyme to do that thyng, that
should displease God, in woorde
or in deede. Twoo thynges the
apostle requireth of vs, doctrine
and monicion, but there be some
that bee called and appoynted,
and thei openly maie teache, and
monishe, exhorte in publique cō-
gregacions

THE IIL CHAPTER.

gregacions of men. Other there
bee, that bee not openly called to
be preachers or teachers, & thei
privatly may teache, and admoni-
shē, and opēly in their priuate
houses, to their wife, childre, and
seruauntes.

3 Teache and admonishe, one
another.) Those thynges saith
S. Ambrose, shoule be taught,
whiche sounde Christe, whiche
smell Christe, and setteth furthe
his glory and doctrine, and this
not onely sung or said by mouth
but also in the harte, with a fer-
uent zeale to GOD, and that in
songes, praisynges, and in spiri-
tuall hymnes, with thankes ge-
uyng to God, for his benefites.
But how shoulde laye men, syng
spirituall songes, laudes, Psal-
mes, and Hymnes, to GOD in
thei

COLOSSIANS.

their hertes, excepte thei shoulde
learne them, or rede the holy scri-
ptures, thei themselves? This place
sheweth, that it is lawful for lay
men, to rede holy scriptures, and
to learne, that thei might reherse
spiritual songes, whē thei worke
vpon their handie labors: and it
condēpneth all them, that thyn-
keth it is not lawfull, for laye
men and laie women, to rede ho-
ly scriptures, and haue theim by
hart, that thei might syng, laude
praise, and thankes to God.

4. What soeuer you do, in word
or in deede, do all thynges in the
name of our lordre Iesus.) Now
is declared for what end, shoulde
all our woordes and deedes bee
dooen, that thei muste be for the
glory of God, that the name of
God, might bee glorified in all
men,

THE III. C H A P I T E R.

men, and thankes geuen to God
for his benefites. This place re-
proueth all hypocrytes, and dis-
semblers, that seketh their awne
glorye, more then the glorye of
God, that study to please menne
more then God.

You Wives obeye your
awne husbandes, as it is
mete in the Lorde. You
mē loue your Wifes, and
be not bitter again to the

Of þ mutuall duetie betwene
man and his wife, I haue spoke
at large. Ephe. v. What bee the
causes of Godly Matrimonie,
and what is the duetie, of either
of them, to the other. Now saint
Paule saith, it is the office or
duetie of the wife, what estate or
degree so euer she bee, to be obe-
dient

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obedient to her husband, in al lawes
full and honest causes, and that
willyngly and gladly, studiyng
alwaie to please hym, in the lord
withoute all murmurynge, or
grudging against him, and that
for the ordinaunce of God, whi-
che hath ordeined, that wifes
should be obedient to their hus-
bades, whatsoeuer thei be, poore
or riche, noble or vnnoble. If a-
ny would thynke to be Master,
ouer their husbades, by reason
of their noble stocke and kynted
of their riches, landes, or posses-
sions, let them knowe that Gods
lawe and ordinaunces, byndeth
theim to obedience to their hus-
bades, and he that resisteth the
ordinaunce of God, taketh vnto
himselfe iudgement. Roma. xiii.
Therefore, let euery one beware
that

THE III. C H A P I T E R.

that thei breake not Goddes or-
dinaunce, for thei that breake his
ordinauice, thei shall not escape
vnpunished, if thei here in this
worlde do not repent, and cal to
God for mercie, and forgeuenes
of their synnes, in true faithe.

2 You menne, loue your wifes,
and bee not bitter in ire against
thē.) The duetie of the husband
is to loue his wife, as his awne
body, and as Christ hath loued
vs: then no man shoulde hate his
wife, for he hateth not his awne
body, not to hastie, angry, or
cheeke, or bicke in woordes, or
deedes, or dooe that thyng, that
shoulde iustly anger, or displease
her, and to ouer le, and wynke at
many fautes in his wife, & study
with gentlenes to reforme, that
he proueth to be amisse, for so he
would

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would his wife shoulde dooē to
hym, and so to beare the infirmi-
ties of the weaker vessels, & not
to be churlishe, frowarde, ouer-
thwarde, or with bittere woordes,
soundyng to the dishonestie of
his wife, and of hymself, to pro-
uoke his wife to anger, to greue
or vexe her, or otherwise to dooē
not his duetie to her, to put her
awaie, and take an whore, and
use company with a drabbe, and
a harlot, contrary to Gods lawe
and will, whiche thyng God wil
not suffre, long vnpunished, bee
thei neuer so stoute, or hye in the
world. But of the duetie of man
and wife, one to another, I haue
babbled very largely, accordyng
to Gods woordc. Ephe. v. as I
cruste, and therefore I passe it
ightly, here in this place.

Children

THE. III. C H A P I T E R.

Children, obeye your
fathers and mothers, in
all thinges, this pleasest
God. Fathers, discorage
not your children, not to
much, least thei be ama-
sed, and can geue you no
answere for feare.

He teacheth the duetie of chil-
drē, to their parentes, and again
of parentes, that is of fathers &
mothers, to their childrē. It per-
teineth to childrē, to be humble,
lowly, gentle, and obedient to fa-
thers and mothers, in all thyng-
ges lawfull and honest, and in
all thynges, that be not contrary
to Goddes law, and in nowise to
resist, to speake again the, except
parentes require unlawful thyng-
ges,

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ges, it is the duetie of chilđren, to honoz their fathers and mo-
thers, to help, succour them, and
releue them, if thei maie better
then father or mother, when any
occasion shalbee geuen to their
chilđren, to be an helper and cō-
forter, to their fathers and mo-
thers : and this thyng pleaseſeth
God better, then al pilgrimageſ
makynge, giltynge of Iinages: ye
better then all the Bishoppe of
Romes lyng Pardonſ, for this
is the commaundement of God,
the other bee not of God, but of
members of Goddes aduersary,
that is, of the deuill.

2 Fathers, discourſe not youre
chilđre to muche.) It is the due-
tie of fathers & mothers, not to
discourſe their chilđre to muche
or by their threatening wordes,

N.ij. beatynge

T H E . I I I . C H A P I T E R .

beatyng, bunchyng, knockyng
vpon them, to dawe their childre
and to make theim dawe pates,
so fearfull and amased, that thei
dare not speake a woorde, nor
geue a right answere, and all for
feare of their parentes, to fearese
ouer their children. For as to
muche pampering & cherishing
of parentes, bee the destruccion
to their children, so bee destruc-
cion to children, to muche fearese
nes of parentes, to their childre:
therefore fathers and mothers,
must vse a moderate meane, not
to fearese, nor yet to softe, but if
their children do offend theim,
or do a faute, let them be correc-
ted with admonicions, and pro-
mises of rewardes, if thei will a-
mende, and faute no more, for if
children shold not be corrected
for

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for their fautes; they would be to wanton, to shrode, cursed, and vnhappie, and full of all euill, therefore it is true, that Salomon saith. Qui parcit uirgo odit filium. He that spareth the rod, hateth the child. And the Philosopher saith, that an euil, in the beginnyng, maie sone bee remedied. but if it haue long continued, oft tymes it is vncurable: therefore, resist an euil at the beginnyng of it, and so it maie the soner be healed, but of these dueties, that is, of the parentes to their children, and of children to their parentes, I haue shewed my mynde moare largely, in the Commentarie to the Ephesiās. Eph. vi.

Seruauntes obey by al
D.ij. thynges

THE III. CHAPTER.

thynges, them which are
Masters after the fleshe,
not with seruice, lowely
before their iyes, as you
studie to please men, but
With simplenes of harte,
fearyng God. And what
soeuer you shall do, do it
of an hartines, as you ser-
ued God and not manne,
knowyng that you shall
receiue of God, a reward
of inheritaunce, for you
serue our Lorde Christe.
Furthermore, he that
hath synned, shall beare
his synne, and there is no
respecte

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respect of persones before
God. Masters geue equi-
tie and equalnes, to your
seruautes, knowing that
you haue a Lorde in hea-
uen.

In the former parte of this
texte is taught, the duetie of ser-
uautes, to their Masters, whō
thei serue in this life, whom thei
serue, whether it bee for meate,
drynke, apparell, and wages, or
for those, & for learnyng, of some
honest science, or for other neces-
sary causes: And in this latter
part is declared, thoffice of Ma-
sters, to their seruautes. The
duetie of seruautes is, to obeye
their Masters, in all lawful, and
honest thynges, to bsethem low-

¶.ij. ly.

THE III. CHAPIT B.R.

ly and mekely, to their Masters
and to haue their Masters in re-
uerence, with all diligent seruice
studie to please theim, not onely
in their iye sight, with faithfull,
trustie, and profitable seruice,
studie to please their Masters,
but also in their absence, & when
their Masters, dooe not ouer see
them. This place reproueth ma-
ny negligent seruauntes, whiche
will bee faithfull, iuste, true, and
diligent, in their Masters labors
and busines, as long as their
Master is preset, and doth loke
on theim: but if their Masters be
absent, or awaie from theim, or
do not ouer se theim, thei care not
how little worke thei do, thei care
not, who doe more then thei, ye,
thei will bee pickyng, and stea-
lyng, and liyng, all suche be here
reproued,

COLOSSIANS.

reproued by the holy ghost, spea-
kyng here in sainte Paule, and
Ephe . vi. More at large : such
negligente seruauntes , deceiue
not onely their Masters, but al-
so themselves , for thei displease
GOD highly , for seruauntes
should serue their Masters here
in this worlde, as faithfully, in-
stely, and truely, as if thei serued
God, for in deede thei serue God
that serue their Masters, as here
is commaunded, that is, to serue
theim, in all veritie, and truthe,
faithfulnes, and iustice, with all
diligence , in all humblenes of
harte, and mynd, in woord and
deede, fearyng GOD, and their
Masters, dooyng alwaie their
Masters busines, to the mooste
profite & pleasure, of their Ma-
ster in GOD, knowyng surely
Q. iij. that

THE. III. C H A P I T E R.

that thei so doyng, serue G OD
and if thei dooe not so , that thei
displease God , when thei do not
their busines, as thei shoule do,
but parauenture will murmure
and grudge , to dooe that thei
Master commaundeth theim, or
will geue hym again a froward
answere, and make ouerthwarre
wordes, froward and stubburne
or when thei go from their Ma-
sters, with a dogs pater noster,
murmuryng with theimselfes, I
cannot tell what , against their
Master , patteryng , thynkyng
their Master, to put the to great
peines & labors , such euill ser-
uautes there be with other, that
will picke , steale, and lye, & haue
many naughtie cōdicions, whi-
che, all are to be amended in ser-
uautes, that seruautes might
serue

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erue and please GOD, doyng
their Masters lawful comman-
dementes, and receiveue of God a=
reward, better then any gold or
siluer, landes, or possessions, life
eternal: Whiche God giveth as
well to seruauntes, as Masters
without respecte of persones.

2. For you serue youre Lorde
God.) This thyng shoule make
all seruauntes, to thynke all la=
boris or peines, that thei bee put
to in their Masters seruice, to be
easy, that thei scrupynge their ma=
ster, and doyng with al gladnes
and faulthful diligēce, their Ma=
sters commaundement, that thei
serue God, the fader of our lord
Iesu Christe, what tyme soeuer
it bee, by daie or by nighte. And
who shoule bee wertie, in the ser=
uice of God: this is hts true ser=

Q. v.

uice

THE III. CHAPTER.

uice: as for the other seruice of God (called Goddes seruice, diuised by manne, let other iudge whether it be Goddes seruice or no) this I am sure, that the seruaunte, occupied faithfully and iustely, is occupied in Gods seruice: And again, thei that do not their Masters lawful commaundement, shall be punished of God whiche, both rewardeth and punishmenteth, without respecte of persone. Let euery seruaunt, do his duetie to his Master, and so is God pleased.

¶ Masters, do you equitie and al equalnes to your seruautes. ¶ You Masters, doo your dueties to your seruautes, let them haue sufficient meate and drynke, and other necessaries, let them not be idle, but set theim to some honest workes

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woorkes, laye not to muche lode
vpon their backes, moze then
thei are able to beare, remembet
that thei with you, shalbee felo-
wes in the heauenly inheritaunce
Se more if you please. Ephe.vi.

C The.iii. Chapiter.



E instant
in prayer,
watche in
it, with ge-
ning of thā
kes, pray also for vs, that
GOD might open to vs,
the doore of his woerde,
that wee mighte speake
the misterie of Christ, for
the whiche I am bound,
that

THE.IIII.CHAPTER

that I might shewe it as
it beconmeth me to speke.

Of praier, he hath spoken of
before in the first Chapter, how
thei shold p^riae, to whom thei
shold p^riae, what thei shold
desire in their p^raiers, & of whō,
and for whose sake, thei shold
be heard. Now he moueth theim
to be constaunt in p^riae, and in
theim vs all, and to watche in
p^riae, with geuyng of thankes
to God, for his benefites, of whō
conuinceth al goodnes, and final-
ly, he desircth theim to p^rate for
hym. This place moueth vs to
p^riae, and to be instant in p^rayer,
and to p^riae oft tymes, with
feruent mynde and hartie desire,
and that wee shold desire other
to p^rate for vs, beyng a liue, as

Paule

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Paule here was , and it repro-
ueth ourlothfulnes in praier,
and suche as loue to pray little, &
will not other to praie for them,
the praier of a iust man, is much
worthe with God, for it is harde
if no impediment be in hym, for
whom praier is made, or if it bee
desirid of GOD, accordyng to
his will.

2 That God might open to vs
the doore of his word. For what
thyng he desired theim, to praye
for hym , it is shewed, that God,
should open his mouthe, that he
might speake the woorde, not of
manne, but of God, as it did be-
come hym to speake . Here wee
learne twoo thynges, the one is,
that to speake the woorde of God
as a manne should doo it, is the
giste of God , and not mannes
will

THE. III. C H A P I T E R:

will and pleasure: the other, that it muste be desired of GOD, by faithful praier, both of the preacher, and also of the auditors, and that no manne of his awne inight and powers, can speake the worde of God, as he should do, excepte that God shall firste open his mouthe, and geue hym grace to speake, as he should do, to the glory of God, and to the profite of other.

3 For the whiche, I am bound.) Paule was in prison, when he wrote this Epistle, to these Colossians, and he was not ashamed, to name his fetters & bondes, he was in, whe he wrote this Epistle, for it was not for his awne sake, but for the Gospels sake. These bee the swete delicates, that true preachers, and setters

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kers furthe of Gods holy worde
Should looke for in this worlde,
but in the wold to come, is eter-
nall delicates prepared for them
if thei stād sure, to the holy Gos-
pell of GOD, and shrinke not
from it, by no affliction or per-
secucion.

Walke wisely toward
straūgers, redemyng the
tyme: youre cominunica-
cion, let it bee alwaie fa-
vourable, seasoned with
salt, that you maie know
howe it behoueth you to
answere to euery man.

The Apostle geueth them mo-
nition, to walke as it becometh,
towardes straungiers, that is,
wisely as it becommeth wisemē,
in

THE. IIII. C H A P I T E R:

in God, in all truthe, iustice, and
righteousnes, not as vnwise men
but as wisenē. Ephe. v. So that
straūgers, or foreiners, can haue
no iuste cause to speake euill of
you, nor of your maners, rede-
myng the tyme, diligētly sekyng
oportunitie, to doo good to all
mē, or if in tymes past, you haue
been euill, now be no more euill,
from hencefurthe, studiyng al-
waie to profite other.

2 Let your communicacion, be
alway with fauor, seasoned with
salt.) What their wordes should
bee, here is shewed. Fist, he wil-
leth, that their wordes should be
alwaie with fauor, that be plea-
saunt, gentle, meke, and with so-
brietie, that ther mate be thank-
full to the hearers, that setteth
furth Goddes glory, promoteth
his

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his woordē, that bryng the loue
and feare of GOD, and that be
profitable, and confortable in
God, and in all goodness, to the
hearers. This place reproueth,
all idle speakynges, and talkyn-
ges, of the whiche, commineth no
profite to man, nor glory to God
it checketh vain speakynges, e-
uill speakynges, and all spea-
kynge, that tendeth to the hurt
or damage to other.

3. Let your wordes be seasoned
with salte) Salt was comauded
to be had in all sacrifice. Lue.ii.
(By þ which, was signifid hea-
uently wisdom.) Salt seasoneth
all meates, it draweth out cor-
rupt bloud & humors, it percceth
to the bone, it is a sharpe eager
thyng, gnawyng sore. So must
oure wordes bee seasoned with
B. f. salte,

THE. IIII. C H A P I T B R

felte, that is, spirituall wisedom, that seasoneth all thynges, and maketh every man sauery, and good, willyng, & glad, to please God, and to seke those thynges, that bryngeth to heauen, so it be commeth our woordes, to bee sea- soned, that thei maie sounde no- thyng els, but Godlynes, Godly wisedom, Godly honor, and glory the loue of GOD, the feare of God, with geuyng thankes to God, for his benefites to vs, so our woordes should alwaie de- clare, that we be Christians, de- sirous to knowe Christ, and his doctryne, and to folowe it in our liuyng, & to moue other, by oure good example, bothe in woorde and deede, to bee followers of Christe. This place reproueth, foolish and vain woordes, rashē talkyng

COLOSSIANS.

talkyng, without wisedome, by
the whiche, ofte tymes commeth
muche hurte.

4 That you maie knowe, howe
it becommeth you to answere to
euery manne.) Now is declared,
what he meaneth by salte, surely
nothyng els, but that he would
haue men, to haue that wisedom
that thei might knowe, how thei
should answere to euery manne,
that their wordes might be tha-
kefull and profitable: otherwise
menne must answere to princes,
then to subiectes, that not one
answere, is mete at all tymes, to
the weake, and to the strong in
faithe, the weake muste be fedde:
with milke, the strog with strog
meate, but alwaie lette your an-
swere be, to the glory of GOD,
and to the profit of other, Lerne

B.ij. that

THE. IIII. C H A P I T E R

that of holy scripture, whiche is
signified by salte, you maie letne
all wisedome, how you shall an-
swere euery man, in al Godlines
and goodnes.

Of all thynges pertei-
nyng to me Tychycus,
I shall certifie you of them
our Welbeloued brother,
and faithfull Minister, &
seruaunte in the Lorde,
whom I haue sent vnto
you for this purpose, that
he might know how you
do, and confort your har-
tes, and with hym One-
simus a faithfull brother
which is of you: of al thin-
ges thei shall shewe you
what

COLOSSIANS;

What are in doyng here,

Paule comendeth to these Colossians, twoo menne : the one is Tychicus, the other is Onesimus whiche, some tyme was an unprofitable seruaunt (for he stale his Masters goodes, and ranne awaie from his Master Philemon) but now he is a profitable seruaunte, and a brother in the Lord, and a faithfull Minister vnto me . By these twoo as appereth, Paule sent his Epistle to these Colossians , and he saith, that Tychicus should certifie them of all thynges, perteynyng to his awne state , & why he was cast in prisō, and for what cause, and how he was vsed in prison. Also Tychicus doth come, that he might knowe your actes and dedes, & commend your workes

R.its. and

THE. IIII. C H A P I T E R

and reproue, if any thyng bee a-
misse, and shewe you howe, you
Should leue euill doyng, and do
well, and also that might cōfōrt
your hartes in God, in al good-
nes and truth: And as for One-
simus, some tyme an euill ser-
taunt to his Māster Philemō,
it is long sence, that he was sorry
for his offēce, and euer sence that
tyme, he hath been a good man,
a faithfull seruaunt in Christ, a
true Minister vnto me, in the
Gospell, and how vnprofitable,
soeuer he was before, now he is
a profitable seruaunte, and will
recompense, all that was amisse
doden by hym. Learne here, that
GOD is mercifull, to penitent
synners, and that he forgeueth
thei synnes, callyng in true
faithe, for mercie to God. Also
tath

COLOSSIANS.

that the common prouerbe is false
that is, he that is once euill, is e-
uer euill, whiche saying is euill,
and worthie reproche. For this
Onesimus was once euill, but
now good: So we all were once
euill, but now by Christe, we bee
made good. Rom.v.

Aristarchus my fellow
(in prison and bondes) sa-
luteth you, and Marcus
the fusters sonne to Bar-
nabas, of whō you haue
receiued commaundemē-
tes, if he shall come vnto
you, receiue hym, and
Jesus whiche is called
Iust, which are Jewes.
These onely be workers
R.iiiij. With

THE.IIII.C H A P I T E R

With me, to the kingdom
of G D D , whiche haue
been to my confort.

That remaineth of this Epi-
stle, Paule occupieth it with sa-
lutations, and here he saluteth
theim, in the name of three speci-
ally, that was of Aristarchus (of
whom it is written . Actes.xix.)
Of Marcus the susters sonne of
Barnabas , and of Jesus , and
these three, was of the Circumci-
sion, that is , of the Jewes, whi-
che he commendeth aboue all
other, at this present tyme, bothe
for the faithfulnes , in helping
forwarde Goddes woord , and
also for conforte to hym in pri-
son, that thei visited hym in pri-
son, and also did geue to hym all
necessaries.

2 Marcus

COLOSSIANS.

2 Marcus the susters sonne of Barnabas, saluteth you.) He saluteth them in the name of Marcus susters sonne to Barnabas, desirynge the to receiue hym gentely, with al humilitie, into their company, and take hym as one, very welcome to theun. Behold, Paule did not forgette his fren- des, but commendeth theim to his frēdes, desirynge kyndenes to be shewed for kyndenes, and be- nefites doen in this worlde, and specially he willeth, kyndenes and benefites to bee shewed, to the faithfull preachers, and set- ters furthe of Goddes holy, and blessed worlde.

3 Onely these be workers with me, to the kyngdome of GOD, whiche haue been to my cōfort.) These three, Aristarchus, Mar-

R. v. cus

THE. I. I. I. C H A P I T E R

cus, and Jesus, no thyng fearing
the cruelnes of enenies to God-
des woord, did visite Paule in
prison, or was with hym pris-
ners, for the Gospell, as Paule
was: thei cōforted Paule in pri-
son, thei helped hym, thei prou-
ded for hym necessaries, and so
thei were confortable to hym,
and also woorkers with hym, to
the kyngdom of God, that was,
in promoting Gods holp woord
to the vttermost of their powers
with all faithfulness & diligence.
Marke howe fewe did embrace
the Gospell, and did sticke to
Paule in prison, or to his do-
ctrine, of the whiche we gather,
the auctoritie and veritie of do-
ctrine, not to bee esteemed of the
multitude of men, that beleue it,
or openly without al feare of mā
or

COLOSSIANS.

or losse of gooddes, or fauor of
mē, do professe it, for here Paule
speaketh but of three that was
workers, to the kyngdō of God
and yet Paules doctrine was of
God, and of eternall veritie.

Epaphras saluteth you
Whiche is of you, a ser-
uaunt of Christe, alwaie
earnestly labouryng for
you in praiers, that you
maie stande perfite and
cōplete, full in al the will
of God. I beare record to
hym, that he hath greate
care for you, and for them
that are at Laodice, and
for them whiche are at
Hierapole.

Paule

THE. IIII. C H A P I T E R

Paule goeth furthe, with his
salutaciōs, and now he saluteth
theim, in the name of Epaphras
a prisoner with Paule, by whose
labours and preachynges, these
Colossians heard the Gospell, &
believed it. This Epaphras cea-
sed not, to praiē for these Colos-
sians, that thei might be perfite,
and filled in all the will of God,
after true knowlege. This Epa-
phras sheweth thoffice of a true
pastor, that it is his office to
preache the worlde of God, pure-
ly & sincerely to his flocke: Se-
condly, to pray to God earnestly
for theim, that thei might stande
sure, against all assautes of the
deuill, the worlde, and the fleshe,
and that thei might be fulfilled,
in all knowlege of the will of
God, and doo it: and as he was
carefull

COLOSSIANS.

carefull for his flocke: so shoulde
other pastors bee carefull, for
their flockes committed to theim.

Lucas a phisiciā (dere
ly beloved) saluteth you,
and Demas. Salute the
brethren, whiche are at
Laodicia, and R̄imphā
and the company that are
in her house. And when
this Epistle shalbe reher
sed of you, loke that it be
reddē in the Churche of
Laodice, and that which
is written from Laodice
loke that you reade it.

Paule remembreth here Lu-
cas, whiche was a continuall fel-
lowe

THE. IIII. CHAPTER

Iowe with Paule, in all his Pil-
grunage, and progresse of his
preaching, and a perpetuall fe-
lowe of his bondes, as Paule
writeth. ii. Timo. iii. Where he
saieth, that Lucas is with me a-
lone. Marke, that when all for-
saked Paule, Lucas remained
with hym alone, that he shold
be to vs, an example of constan-
cie, and of sure faithe, that wee
shold not forslake the faithe of
Christe, for afflictions, prison-
ment, and bondes. This Lucas
is he, that wrote the Gospel, cal-
led the Gosspell of saincte Luke,
and the Actes of the Apostles.
Learn here, what felowes and
Ministers Paule had, that wee
maie know that it helpeth much
to true Godlines, & to gett good
maners, to haue company, with
good

COLLOSSIANS.

good & Godly men, of whom no²
thyng is heard, but that is good
and Godly, soundyng alwaie to
goodnes.

2. Demas saluteth you.) This
Demas, when Paule wrote this
Epistle to these Colossians, doth
here appere, not as yet to haue
shynked awaie from Paule, or
from his doctrine. Therefore in
the Epistle to Philemon (whiche
dooth appere, to haue been writ-
ten of Paule, whe he wrote this
Epistle) he calleth Demas an
helper to hym, but when Paule
was cast in prison, and in daun-
ger of his life, for the Gospelles
sake, then al left Paule, and this
Demas conueighed hymself, a-
waie from Paule, as it is writte
n. Timouiii. Saith Paule, De-
mas hath forfaken me, imbraced
the

THE. I. I. I. C H A P I T E R

the present worlde, and went to
Thessalonica. Lerne in Demas
that there be many now a daies
like to hym : as long as with
Paule all thynges was prospe-
tous, he was a faithful minister
to Paule, and a faithful disciple
of Christe, but when he sawe
Paule caste in prison, he forsoke
Paule and his doctrine, and fo-
lowed the worlde, suche there be
in the worlde, that will be fauor-
ers of Goddes worlde, as long
as pleasure, profite, fauor of me,
honor, glori, and riches, do fol-
lowe the worlde of GOD, but if
affliccion, persecucion, losse of
gooddes, riches, landes, posselli-
ons, or suche other aduersitie
should followe the fauoryng of
Gods worlde, then many shyn-
keth away from it, and foloweth
the

COLOSSIANS.

she woldē, as this Demas did,
of suchē speaketh Christē. Math.
xiii. Many for a tyme dooth be-
leue, but in tyme of tribulaciōs,
thei shynke awaie. Therfore he
that standeth, let hym looke that
he fall not, let hym not truste to
muche, to his awne myghte or
power, for if he doo, he shall de-
ceiue hymself, and haue a fall as
Demas had.

3 Salute the brethren, whiche
are at Laodice.) He desireth the
to salute in his name, the brethre
that are at Laodice, and Nym-
pham, and the whole congrega-
cion or company, in her house,
whiche he calleth a Churche: for
a small congregacion, of faithe-
full Christians, may be called a
Churche. Note that the whole
house for the moste parte, do fa-

S. J. M. 8

THE. IIII. CHAPTER

vor the Gospell of God, where
as the chief of the house doo fa-
uor it, as this good Rympha did
fauor the Gospell, with all her
housholde.

4 And when this Epistle shalbe
redded of you, loke that the Epi-
stle, written from Laodice, maie
be redded emonges you, and this
of the Laodicenses.) The Apo-
stle will this Epistle, first, to bee
redded emonges the Colossians,
and then to the churche of Lao-
dice, that all might here it redded,
and be edefied by it, & take some
of the Godly lessons, taughte in
it, and he wylteth it to bee redded,
bothe to the church of þ Colossi-
ans, and of Laodice: of the whi-
che we may gather, the holy scri-
ptures, not to be communicated
onely, to one congregacio of peo-
ple

COLOSSIANS.

ple, but to bee mete for all Christians, that thei myght come to saluacion, by faithe in Christe, Also, where as Paule here wileth, an Epistle of the Laodice, to bee redde emonges these Colossians, some thynketh that he would, the Epistle that he wrote to the Laodiceans (whiche Epistle I haue sene in Print) to bee redde to these Colossians. Other thynke, that he would haue red, emonges the Colossians, the Epistle that he wrote at Laodice, and that thei saie, was the secōd Epistle to Timothe.

And tell Archippus, loke that thou take heede of that Administracion, that thou haste taken in the lorde, that thou maie
S.ij. fulfill

THE IIII. C R A P I T E R
fulfill it.

Now last of all he monisheth them, to admonishe Archippus, the Bishop of these Colossians, that he would loke diligently vpon his cure, that he had taken in hande, that he should knowe, that it was the Lordes busines, that was committed to him: and that of it he shold geue a coupt to the Lorde, in the laste daie. Learne that Archippus was a Bishop, appoynted to these Colossians, rather then to other, and not as Paule was a Bishoppe, hauyng like cure ouer all people. And as it was Archippus duetie, to haue cure and care for all his people, and diligently to watche, to doo his duetie, and to minister euery thyng in due orde, to the glory of God, and to the

COLOSSIANS:

the profite of other, so it was the
duetie of these Colossians, to mi-
nister to Archippus, all necessa-
ries for his liuyng. i. Corin. ix. i.
Timothe. v. Matth. x.

Salutacion by the pro-
per hande of Paule: Re-
membre you my bondes.
The grace of G D bee
With you. Amen.

Paule shutteth vp his Epistle
sealyng it with a salutaciō, wri-
ten by his awne hand, as menne
writynge Epistles vseth to dooe,
sealeth the Epistle, setting to his
awne hand wriuen, that it might
bee knownen, who wrote that E-
pistle, and be the better loued.

2 Remeimbre you my bondes.)
In these wordes he signifieth to
them, that he suffered bondes

S. iij. for

THE. IIII. C H A P I T E R

for their sakes, that thei shold walke in the wai of the Lorde, and obtein eternall life, and that thei shold not bee ashamed for his bondes, whiche was to the glory of God, and to the healthe of Christians. And in these wodes, he moueth thei in to pitie ouer him, and that thei shold ofre vp seruēt praiers, to the lord for him, and that thei shold not suffre hym, to want necessaries, seyng he was in bodes for their sakes and health.

3 The grace of G D bee with you. Amen.) Laste of all, he desirereth the grace of G D , and of our Lorde Jesu Christ, to be alwai present with theim. In desirynge grace of God, he beganne his epistle, and with desirynge of grace to theim, he endeth his Epistle

COLOSSIANS.

pistle, signifying, that without
the grace of God, wee can begyn
no good woorke, nor yet finishe
it well, but by the grace of God,
whiche would haue euery man
saued, and come to the knowledge
of þ truth. To God the fa-
ther, and to his sonne

Jesus Christe,

with the
holy

ghoste, bee all honoꝝ,
and gloriꝝ, now
and euer.

Amen.

EXCVSVM
LONDINI, IN
AE DIBVS RI-
CHARDI GRAP-
TONI, TYPORA-
PHIREGIT.

Anno salutis humanae.
M.D.XLVIII.

CVM PRIVILEGIO
AD IMPRIMENT-
DVM SOLVM

